SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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One Hundred and Sixty-eight Hours.

IN one day are twenty-four hours. In seven days are one hundred and sixty-eight hours. So many hours in one week, and hours of influence at that. Hours of sleep and hours of waking; hours of dreams and hours of experience among the realities of life; hours of doing and hours of idling; hours of revery and hours of thinking; hours in which the life goes on steadily, and in which the soul grows on steadily—life becoming loftier or baser; the soul improving or deteriorating. O the power of the passing hours!

Sunday-school teacher: You have less than one hour a week for direct labor in the Sunday-school in behalf of your pupils. Only one hour out of one hundred and sixty-eight! And all the other hours full of power for your hour or against your hour.

What shall you do? You may well ask that question. Much depends upon the answer and your use of the answer.

First of all, put so much energy of truth into that one hour you have, that out of it may sweep, as rays of fire out of the sun, light and force to illuminate and dominate the other hours of the week. Adjust the carbon-point in the Sunday hour that the most remote hours of the secular week may shine because of its special glory.

Teach well. Teach essentials. Teach the heart. Teach with the heart. Illustrate the Sunday lesson by the week-day life, so that Wednesday and Saturday experiences in street and shop may suggest the truth so wisely and effectually spoken at the point of Sunday contact—when God's truth filled an hour with divine light and strength. Teach with a prayerful spirit. Teach with a practical aim. No one can begin to tell how much week-day influence can be packed into a Sunday hour of wise teaching.

Do not rest from your labor of loving care during the one hundred and sixty-seven hours that follow. The ten long furrows across the field drawn by your busy plow will not guarantee a harvest. More furrows must follow. And then more furrows. And after furrows fill the field—harrow and planter, hand and hoe, keen eye and good care must keep on the work begun in the beginning; and after many a day of service, and many a day of waiting, will come golden fruit as your reward. So keep up your Sunday solicitude and prayer, and work seven full days, and seven times seven, and seventy times seven, nor even then must you grow negligent. Think about your pupils; pray for them; write to them; visit them; guard the books they read; keep a vigilant care concerning the company they keep. Live for them all the time, and thus will one hour's work at Sunday-school on Sunday touch all the intermediate hours with light, and make radiant the passage from Sunday to Sunday across the sea of secular life as, one of these days, electric lights will mark the steamer's pathway across the Atlantic from shore to shore.

Your Pupil's Mother.

BACK of your pupil is your pupil's mother. In most things she has more power than you. She has, at least, power to neutralize much that you say and do.

Therefore get acquainted with her. Let her get acquainted with you. Call. Call as often as you can. Get her to call on you. Talk about her child—your pupil. Convince her that you are interested in your pupil—her child. Find out all you can about the child, its faults, dangers, needs, sides on which susceptible, and every other thing you need to know, by which you can adapt your Sunday teachings to its week-day life.

Get at the mother's heart. In her heart are your

helps with her child. The best hold on a child is the hold of its mother's heart. Capture her heart, therefore, and you win mother and child.

The mother-power is mighty. In it are throne and crown and scepter. Win it. Hold it. Open it. Use it.

Take It in Good Part.

It may not have been meant in good part. Never mind, take it so, all the same. If a scholar makes an ill-natured remark to you, or asks you a teasing question, treat him with such unconsciousness of his bad spirit that he will be ashamed of it himself, and be glad that his teacher did not observe it.

There is often great wisdom, meekness of wisdom, in taking things in good part.

You Must Not See It.

Teachers ought to be able to see every thing that is going on in their class or their school. "All-eyes," we believe, was the name that Daniel Webster got when he was a school-teacher. He seemed to have eyes in all parts of his head. But then, too, teachers should have the faculty of *not* seeing things. If they see a thing, they must do something about it. If they do not see it, it may pass without remark from them. Teachers should sometimes practice the art of not seeing things.

Monthly Missionary Letter.

We call attention again to the autograph letter procured each month by the Missionary Secretaries from different missionaries and different mission fields, and issued, on application, to all Sunday-schools organized as missionary societies. These letters are very interesting, well adapted to the children, and a great help in the monthly missionary exercises of the school. They have been applied for by a goodly number of superintendents. We wish all the schools to enjoy them. Every school should be a missionary society, and every superintendent should for this use apply for the missionary letter. Send name and address to the Missionary Secretaries, 805 Broadway, New York.

Kite-flying.

You must not treat your scholars as a boy might a kite that he lets off into the air and then goes away, having fastened his line to a post. Once in half a dozen hours does he visit the post? He may find the string but not the kite. That is the way some teachers treat their classes. They meet them on Sunday—hear the lesson and, dismissing all further interest, go away. That is tying the line to a post and leaving it. The class is ignored during the week. Another Sunday the teacher pulls the kite in. What wonder if the kite, or portions of it, be missing, a boy or girl gone? A good kite-flyer will watch his kite all the time. And you cannot do less in your work. Make your scholars feel that your restraining, directing hand is on them all through the week, to visit if sick, guide if perplexed, restrain if venturesome. Ever keep your hand on the kite-string.

Strike a Mark.

When you handle the lesson, aim to make one supreme, positive impression. It may be love, faith, temperance, but hit some mark squarely and dent it deep. The gunner in battle does not load his cannon purposelessly. He has an object as he rams down the powder, packs away the shot and applies the match to the touch-hole. There it is blazing, roaring, crashing away, but that piece of metal has an object in view, to hit a mark and hit it hard. As you teach the lesson in school, as you explain and comment, following up the questions with an after-talk, have some point at which you aim. Make an impression on the class, and let it go as deep as the impulse of love can force it.

Evangelical Thought.

The Evangelical Churches of the United States have gained grandly during this century, as seen in the ratio of church members to the population: 1800 A. D., one in 14.50 inhabitants; 1850 A. D., one in 6.57 inhabitants; 1870 A. D., one in 5.78 inhabitants; 1880 A. D., one in 5 inhabitants.

Of the "liberal" churches there are: Unitarians, 335; Universalist, 956; New Jerusalem, 93; "Christian," 1,200; total 2,584: 16 less than in 1840. Contrast with these 97,090 evangelical churches. Dr. Dorchester says that the Unitarians and New Church have gained 136 parishes since 1860, but the Universalists have lost 308 and the "Christians" 300. America needs no State Church. The best cause prospers.

Temperance Hints for the Second Quarter.

BY MRS. S. M. I. HENRY.

The story of Philip and the eunuch, as well as of Saul and Ananias, has a lesson for us in the temperance work, namely, promptness in going after those who may need us. People perish for lack of the things we might teach them about their own bodies, as well as Christ's power to save. And many persist in following after evil, and persecuting the truth, for lack of the things we might teach them out of God's word.

The story of Peter and Cornelius should teach us not to despise those who are in degradation and

sorrow and sin. These things were of sufficient importance in the estimation of heaven to inspire the sacrifice of the Son of God, in order to loosen their hold upon the race. The minister or lay worker, man or woman, who would save the lost, must meet them on the ground of common humanity, as did Peter when he said, "I myself also am a man." Peter never uttered a grander sentence.

Only those who work righteousness can truly live. No man can live without God. Rum kills because it is against God.

The divine work of him who "went about doing good, and healing all that were oppressed of the devil," is related directly to the temperance reform of to-day; and Peter's vindication of the Gospel is ours, when any complain that reform work takes us among degraded and vicious people, and brings the unclean and loathsome into the presence of the refined in God's house. We go, at the word of the same "voice from heaven," and we always find that the "angel," aye, Christ himself, has been "in the house" before us, preparing the way.

In the story of Herod and Peter we have a beautiful temperance lesson.

Herod is every-where a fit type of the liquor traffic. Always arrayed against Christ, his work, and his followers, from the first cruel effort to cut him off in infancy to the killing of James, and the persecution of Peter and the Church, he is always associated, as is rum, with wailing children, heart-broken women, chains, prisons, deeds of darkness, sorrow, and shame.

The "arm of flesh" was too short to reach him, for he had power on his side, the resources of an empire back of his cruelty, giving it license and protection. Prayer has ever been the only effective weapon in the hands of men, against him, and the angel of the Lord has been the agent of deliverance from his power.

When the time comes that *true* "prayer without ceasing"—which includes always all faith, and works—is made by the Church unto God for the victims of the Herod of the rum traffic, then, the angel of the Lord will appear and "shine," and deliverance will come.

Wicked men always affect to despise God and his work; but to despise him is to perish.

Opening and Closing Services for Second Quarter of 1883.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. God is a Spirit, and they that worship him must worship him in spirit and in truth. Exalt ye the Lord our God, and worship at his footstool, for he is holy.

SCHOOL. Behold, thou desirest truth in the inward parts; create in me a clean heart, O God, and renew a right spirit within me.

SUPT. O come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.

SCHOOL. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR APOSTLES' CREED.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.*

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Be ye doers of the word, and not hearers only, deceiving your own selves.

SCHOOL. To him that knoweth to do good, and doeth it not, to him it is sin.

SUPT. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

III. DISMISSION.

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* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS OF THE APOSTLES.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 37.] LESSON I. SIMON THE SORCERER. [April 1.

Acts 8. 14-25. [*Commit to memory verses* 20–23.]

14 Now when the apostles which were at Je-ru'sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Si'mon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Si'mon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Je-ru'sa-lem, and preached the Gospel in many villages of the Sa-mar'i-tans.

General Statement.

The persecution led by Saul of Tarsus only showed the vitality of the Church, and widened the circle of its influence. Hitherto gathered in a single city, it is now scattered broadcast over the land. All along the shores and among the mountains little churches begin to rise, like lights in a dark place. In the alien country of Samaria the labors of Philip were blessed with abundant results, and a multitude were led to faith. When the news of Samaritans among the disciples reached Jerusalem, there were mingled feelings among the believers, some rejoicing at the broadening progress of the way, others alarmed at the breaking down of old walls of separation. Peter and John were sent to look into the work among the Samaritans, and to organize the church if found worthy. They come, and witness the work of grace, and beseech from God the gifts of the Spirit upon it. As the new believers received the power from on high, and with it supernatural manifestations, there was one who saw in all the Spirit's working only the operation of some charm or magical influence. It was Simon, a great magician, who had bowed before the mightier spell of the cross, and in outward appearance was now a disciple of Christ. He offered money to the two apostles as the price of possessing the same power which they enjoyed of imparting the Spirit unto men. Sternly did Peter thrust aside the offered bribe, and rebuke the presumption of the sorcerer in supposing that God's gift of power could be bought with money. The deed has shown that Simon is no true disciple, but a sinner with the cloak of religious profession. He is bidden to turn from error and seek God's mercy, that he may yet be saved. The two apostles, having admitted the believers of Samaria into full fellowship with the Church, return to Jerusalem, pausing on their journey to present the Gospel in many Samaritan villages. Thus step by step the cause of Christ moves onward toward the conquest of the world.

Explanatory and Practical Notes.

Verse 14. The apostles. The body of the apostolate was still united, notwithstanding the persecution by Saul, and they were recognized as the controllers of the Church. **At Jerusalem.** There is an ancient tradition that the apostles had been commanded by the Lord to stay twelve years at Jerusalem. But it is likely that both their stay and their after separation were regulated by the developments of the Gospel. **Samaria.** Originally a city about forty miles north-west of Jerusalem, the capital of the northern kingdom of Israel. In the apostolic age the name was applied to the entire middle section of Palestine. **Had received the word.** Through the preaching of Philip, one of the seven, (vers. 5–13,) after he had been driven out of Jerusalem. (1) *Persecution cannot prevent, but can only aid, the spread of the Gospel.* **They sent.** The establishment of the Gospel in Samaria, among an alien people, and by one not an apostle, was a new departure, doubtless alarming to some conservative minds, and plainly requiring the supervision of the twelve. (2) *God opens the way of his truth in advance of human plans,* **Peter and John.** The two leaders in the apostolic company, fast friends to each other, and different in temperament and views. (3) *Every-where Peter is represented as a leading spirit, but nowhere as a Pope.* (4) *In this measure see the importance of unity in the Church of Christ.*

15. When they were come. They came to examine the work, and see if God's hand were in it, to organize the Church, and to bestow the divine gifts in their power. **Come down.** As Jerusalem is on high ground, to almost every other part of the land people were said "to go down." **Prayed for them.** They saw that the work of grace was genuine, and they besought for the converts the same gifts which they themselves enjoyed. They could not impart the Holy Spirit, but they could intercede for its endowment upon others. (5) *See the broad, intelligent conception of the Gospel in these apostles.* **Received the Holy Ghost.** Not the ordinary grace of conversion and Christian consciousness of adoption, but the peculiar manifestation of the Spirit, such as was given upon the day of pentecost, (Acts 2. 1–4,) bestowed through the apostles only (except in one remarkable instance, the conversion of Saul;) a miraculous influence needed in the foundation of the Church, and ceasing with the apostolic age.

16. He was fallen. Though the word *he* is not in the original, yet every reference to the Holy Spirit indicates a person. **Upon none.** They enjoyed the pardon of sins and the consciousness of acceptance, but their Church did not yet have the supernatural power possessed by that in Jerusalem. **Baptized.** Baptism was the outward token of their faith in Christ as their Saviour. **In the name.** Rev. Ver., "into the name." By baptism entering *into* the service of Christ. **Lord Jesus.** This may indicate that *one* name only, that of Jesus Christ, was used in baptism; or the names of the Father and the Spirit may be implied.

17. Laid their hands. As the outward sign of the impartation of divine power, not by a magic form, but bestowed in answer to prayer and in response to faith. **Received the Holy Ghost.** Thus repeating the miracle of pentecost, though on a smaller scale. Thus upon Samaritan soil, and among a despised race, (John 4. 9,) was established a church having the same marks of divine power as in Jerusalem. (6) *A common love to the Saviour will break down every barrier of hatred and make peace on earth.*

18. Simon. Not the apostle, but the sorcerer, whose apparent conversion has been related in verses 9–13. He was a famous magician, born in Cyprus, gifted with peculiar powers either through skill or by some psychologic or mediumistic influence; and made men believe that he was an emanation from Deity. There were many such in that age of superstition, partly deceivers and partly deceived. He had seen in Philip a power which was greater than his own, and accepted Christ as a believer in the theory of the Gospel, but not with personal saving faith. **Simon saw.** The effects of the Spirit

were visible and manifest to the senses; and Simon perceived that the power of the apostles was higher than that of Philip. **Offered them money.** He had not yet received the power, and, in his existing spiritual condition, could not receive it; but he supposed the apostles to be sorcerers or magicians like himself, with some remarkable powers which had thus far eluded his grasp. (7) *How often sinners judge others to be no better than themselves!*

19. Give me also this power. He wished for a place as high as the apostles, and a power equal to theirs; not desirous of the graces and fruits of the Spirit, but of privilege to impart its outward manifestation. From his conduct, the word *simony* is applied to the crime of buying or selling offices in the Church. **Receive the Holy Ghost.** The article "the" is not in the words of Simon, showing that he had a very confused idea of what the Holy Ghost is.

20. Peter said. Not a curse, but a true declaration of Simon's real condition and danger. **Thy money perish with thee.** "Thy gold and thyself are equally on the way to destruction." **The gift of God.** God *gives*, but does not sell his blessings; and he gives only to those who are fitted to receive. **May be purchased.** (8) *That which is born of love can never be bought.*

21. Neither part nor lot. Peter sees that Simon's belief is only of the head and not of the heart, and springs from selfish motives. **In this matter.** In the enjoyment of God's grace, the Gospel of Christ. **Heart is not right.** Literally, "straight." Simon's was a crooked heart, which must be changed before Christ could enter it.

22. Repent. Not "be sorry for," but "turn from," the true idea of repentance. **Thy wickedness.** A possible sin against the Holy Ghost. **Pray God.** Rather, as in Rev. Ver., "pray the Lord," that is, the Lord Jesus. (9) *When we pray to Christ we pray to God.* **If perhaps.** The doubt was not as to the power or willingness of God, but as to the depth and sincerity of Simon's repentance. **Thought of thine heart.** A thought is in the mind, but it may proceed from an affection in the heart. **May be forgiven.** Peter, though an apostle, does not presume to forgive sin, but bids the sinner turn to God.

23. I perceive. He perceived it by his act and purpose. **Gall of bitterness.** In a condition of evil as bitter as gall itself, the very quintessence of bitterness. **Bond of iniquity.** In a state of sin which binds like a chain. (10) *How wretched the condition of a soul out of Christ!*

24. Pray ye to the Lord He does not propose to pray for himself, and shows no true repentance, no hatred of sin, and no conviction of his own guilt. **For me.** (11) *Many are willing to have others pray for them who will not pray for themselves.* **None of these things.** He did not desire to have his sin taken away, but only its dreaded results removed. This gives us little hope for the sorcerer, who was henceforth an enemy of the Gospel.

25. Testified. The apostles gave their witness to the truth of the Gospel, and the facts of Christ's life on which its truth depended. **Preached.** Rev. Ver., "spoken." **The word of the Lord.** The Gospel message in general. **Returned to Jerusalem.** To render their report to the mother Church and their fellow-apostles. **In many villages.** They tarried, on their way home, to preach in the villages through which they passed, and established churches (see chap. 9. 31) throughout the province. Thus the old enmity of Jew and Samaritan was lost in the love of Christ.

HOME READINGS.

M. Simon the sorcerer. Acts 8. 14–25.
Tu. Simon believing. Acts 8. 5–13.
W. The baptism of the Holy Ghost. Acts 19. 1–10.
Th. The heart of unbelief. 2 Tim. 3. 1–17.
F. The heart searched. Psa. 139. 1–12.
S. The pure heart. Psa. 24. 1–10.
S. The new heart. John 3. 1–16.

GOLDEN TEXT.

Thy heart is not right in the sight of God. Acts 8. 21.

LESSON HYMN. L. M.

Hymnal, No. 305.

Behold, we fall before thy face;
Our only refuge is thy grace:
No outward forms can make us clean;
The leprosy lies deep within.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone:
Thy blood can make us white as snow;
No Jewish types could cleanse us so.

TIME.—A. D. 37, a few months after the death of Stephen.

PLACE.—The city of Samaria, in central Palestine.

CONNECTING LINK.—The preaching of Philip in Samaria.

DOCTRINAL SUGGESTION—The evil heart.

Monthly Missionary Meeting.—Topics: 1. The missionary spirit among Christians. Luke 4. 18. 2. Missions in Northern Europe.

QUESTIONS FOR SENIOR STUDENTS.

1. The Spirit Received, v. 14–17.
How had the Samaritans heard of the Gospel?
What help did the Church at Jerusalem send them?
What was the purpose of this visit?
What was the purport of their prayer?
What requirement of the apostles had these believers fulfilled? Acts 2. 38.
By what means was the Holy Ghost imparted?
Of what was this a sign?

2. The Sorcerer Rebuked, v. 18–25.
Why did Simon covet the power of the apostles?
What offer did he make to Peter?
What was Peter's rebuke?
In what did Simon's offense consist?
What state of heart did his offense show?
What remedy did Peter propose?
Why was this remedy needed?
How did Simon receive the rebuke?

Practical Teachings.

What is the difference between a false and a true faith?
How only can spiritual power be attained?
Why should we be careful about the motives of our actions?
What is the only deliverance from the bonds of iniquity?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Spirit Received, v. 14–17.
In what place was the Spirit received?
Were these people Jews?
Who were they?
What had been said of Samaria in Acts 1. 8?
Who first preached the Gospel to these people? v. 5.
What was the effect of Philip's preaching? v. 12.
Through whom did the Spirit come upon these people?
What two things were done by the apostles to give the Spirit?
What was the effect of receiving the Spirit? Acts 2. 4.
What will the Spirit give to us? John 16. 13.

2. The Sorcerer Rebuked, v. 18–25.
What is a sorcerer?
What had this sorcerer done? v. 13.
Had he been truly converted? v. 21.
What did he propose to the apostles?
What did he want, and for what purpose?
How did Peter answer him?
In what condition did Peter say Simon was?
What did he urge him to do?
What did he say that God might perhaps do for him?
What did Simon say in return?
What did the apostles do after this?

Teachings of the Lesson.

Where does this lesson teach—1. That one may be baptized without being converted? 2. That God only can forgive sin? 3 That forgiveness can be obtained only by repentance and prayer?

QUESTIONS FOR YOUNGER SCHOLARS.

In what city did Philip preach the Gospel? **In Samaria.**
What was the result of his preaching? **Many believed in Jesus.**
Who was among the believers? **Simon the sorcerer.**

What is a sorcerer? **One who claims to have power over spirits.**
At what did Simon wonder? **At the miracles which he saw.**
What apostles were sent to Samaria? **Peter and John.**
What did they ask for the believers? **The gift of the Holy Spirit.**
How did God answer them? **By sending down the Holy Spirit.**
What did Simon covet? **Such power as the apostles had.**
Why did he want this power? **That he might make himself rich and great.**
What did he bring to the apostles? **Money to buy the gift of the Spirit.**
How did Peter rebuke him? **"Thy money perish with thee."**
What truth did Peter tell him? [Repeat GOLDEN TEXT.]
In what did Simon's sin lie? **In seeking his own glory.**
What did Simon ask Peter to do? **To pray God not to punish him.**
What should he have asked instead? **That God would forgive his sin.**

Words with Little People.

When are you like Simon? When you pretend to be a friend of Christ to gain something. When you *talk* about loving God, and do nothing for him. When you are good only on the outside. When you love *self* more than Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. Where was the Gospel planted by Philip? **In Samaria.**
2. What followed the laying of the apostles' hands on those who had been converted? **The gift of the Holy Ghost.**
3. How did Simon the sorcerer seek to obtain this power? **By buying it.**
4. What did Peter say to him? **"Thy money perish with thee."**
5. What did Peter urge him to do? **To repent and seek forgiveness.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Traits of True Apostles.

I. THEIR AUTHORITY.
When the apostles....heard....they sent. v. 14.
"God hath set....in the Church, first apostles." 1 Cor. 12. 28.

II. THEIR UNITY IN SPIRIT.
Peter and John. v. 14.
"How pleasant....to dwell....in unity." Psa. 133. 1.

III. THEIR BREADTH OF VIEW.
When they were come....prayed for them. v. 15.
"Into one body....Jews or Gentiles." 1 Cor. 12. 13.

IV. THEIR DIVINE ENDOWMENT.
Their hands....they received the Holy Ghost. v. 17.
"Power....the Holy Ghost....come upon you." Acts 1. 8.

V. THEIR UNWORLDLY SPIRIT.
Thy money perish with thee. v. 20.
"Be not conformed to this world." Rom. 12. 2.

VI. THEIR SPIRITUAL INSIGHT.
Thy heart is not right. v. 21.
"He that is spiritual judgeth all things." 1 Cor. 2. 15.

VII. THEIR ZEAL.
Preached the word in many villages. v. 25.
"Shall be witnesses....in Samaria." Acts 1. 8.

ADDITIONAL PRACTICAL LESSONS.

The False Professor of Religion.

1. There may be some professed believers in Christ whose hearts are wrong in the sight of God.
2. The false professor may be correct in outward demeanor, and may appear to many as sincere. v. 13.
3. The false professor unites with Christ's Church for the purpose of earthly gain. v. 18, 19.
4. The false professor is apt to suppose that others in the Church are as corrupt as himself. v. 18, 19.
5. The false professor looks upon Christianity as an earthly institution, and fails to comprehend its spiritual side. v. 19, 20.
6. The false professor is soon or late discovered and unmasked. v. 20, 21.
7. The false professor is without true fellowship with God's people and true sympathy with Christ's work. v. 21.
8. The false professor is in wretchedness and bondage under Satan's power. v. 23.
9. The false professor may find mercy and pardon if he will repent and seek the Lord. v. 22.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

"THE view from that window is a very dull one," I remarked one day to a friend. "I don't agree with you at all," she answered; "the common is beautiful, and you can see so far." I wondered at the answer, but by and by it struck me that from her point of view she was quite right. Looking out on the same prospect we saw very different things. I saw a flat, monotonous stretch of green, relieved only by a dark, wavy line at the back, with here and there something that might possibly be a distant roof. She saw an undulating common in front, further back a bright little suburb of the town on which the common bordered, and behind all a rich belt of pine woods. She saw, in fact, what was really there, in all its beauty; I a mere shadow of it. How was this? The difference lay in my defective sight. The sight being wrong, the view could not possibly be to me what it was to her.

It is a great blessing to have good bodily sight. It prevents mistake, wards off danger, adds to enjoyment, and confers powers for usefulness which cannot belong to those in whom it is lacking. And where the eye-sight is radically wrong, not only is much enjoyment missed, but much risk may be run. We read to-day of one who lost a great good and ran into fearful danger.

The persecution that followed on the martyrdom of Stephen had caused the scattering of the Church at Jerusalem. Instead of remaining in one compact body, the believers in Jesus were dispersed abroad. Philip had been a fellow-laborer with Stephen in the work of ministering to the needy. This work was now interrupted, and he was led to minister the word of life to needy souls in Samaria,

as well as healing to many who suffered with bodily afflictions. "And there was great joy in the city."

But there was more to come. Perhaps the hearts of the apostles were drawn out with special love toward the Samaritans because the Lord had more than once passed through their country. John 4. 4; Luke 17. 11. Anyhow they were led to send to them Peter and John, that through their means the Samaritans might become partakers of those gifts of the Holy Ghost enjoyed by the Church at Jerusalem, and in no way be left behind their brethren. It must have been a scene of solemn gladness, one which angels beheld with joy and praise, when, in answer to prayer, the Samaritan believers, as the apostles' hands were laid upon them, received the Holy Ghost.

But there was one who looked upon all this with very different feelings. Before the advent of Philip in Samaria, Simon the sorcerer had been a person of great importance. But after Philip's arrival things became different. The words Philip spoke were a gracious message from God. The miracles Philip wrought were not mere wonders, but works of mercy. Simon soon found his influence on the wane. He could not but recognize the superiority of Philip. But instead of opening his heart to the Gospel message, he seems to have looked upon it, with its attendant signs, simply as a new marvel, and to have considered how he could best draw from it some advantage for himself.

It seemed best to attach himself to this new wonder-worker, and gain by alliance what he would never get by rivalry. So, on profession of belief, he was baptized, and continued with Philip.

But when Peter and John came to Samaria another thought presented itself to him. In the signs which followed their prayer and laying of hands on the converts he utterly failed to see the true meaning. To him it was not the Spirit of God coming down, full of grace, into the heart of a believer, and manifesting his presence in the outward signs of wonder and ecstasy. All he saw was a mere marvel, performed by the power of these strangers from Jerusalem. Surely they might share their power with him if he made it worth their while, and then what gain it might bring him!

What made him thus utterly misapprehend the whole matter? Not a defect of sight, but of heart. "Thy heart is not right before God." He had heard the blessed message of salvation; he had heard of the love of God, but he had not surrendered to it. Self kept its central place in his heart, and the great question with him was: how might he win influence, honor, and riches. No wonder his vision was darkened when this great shadow of self intervened between him and every thing.

And so he lost a great benefit. The blessings of forgiveness and cleansing, of peace and joy in God, of present power for service and a bright hope for the future, which had come to the Samaritan believers were not his. "He had neither part nor lot in the matter."

And he ran into fearful danger. To have professedly accepted the Gospel, yet to have merely accepted it for his own ends, was worse than if he had held aloof altogether. To be a witness of the wonders of grace and look upon them as a means of gain was a fearful trifling with the things of God. Thus he was in danger of perishing, along with the perishable riches which he so highly prized.

The warning is not unneeded now. A Christian profession and Christian work are in many places received with respect and with favor. Young people need to beware of the temptation to employ these for worldly and selfish ends, "supposing that godliness is a way of gain." 1 Tim. 6. 5. A lady once confessed to an old school-fellow that all the profession she had made, and all the good she had tried to do at school, had been simply to please the schoolmistress! No wonder that her heart grew utterly dead and unmoved by the word of God, and unresponsive to the Gospel invitation. The heart must be given up, and then all the beauty and gladness contained in the Gospel will be fully seen and enjoyed and that "good part," once chosen, shall never be taken away. Luke 10. 42.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of Palestine, showing the three provinces of Judea, Samaria, Galilee, and indicating Jerusalem, Samaria, and Shechem....The Samaritans, their origin, relation to the Jews, religion, etc....How the Gospel was planted in Samaria....Simon the sorcerer, who he was....Sorcery and magic in ancient times....Is there any thing like it at the present time?...Simon as an instance of the false disciple. (See Additional Practical Lessons.)....Peter and John as illustrating true apostleship....Traits of the early Christian Church as here shown: 1.) Varied elements; 2.) Aggressive; 3.) Organized, under authority; 4.) Divinely endowed; 5.) Having some unworthy members; 6.) With high standards of character, etc....The practical duties of the lesson: 1.) Work for Christ; 2.) Pray for the Spirit; 3.) Be sincere in serving Christ; 4.) Be faithful to convictions; 5.) Have a well-founded Christian experience. ....ILLUSTRATIONS. The strongest iron is that welded out of composite ores; so the Church of Christ is stronger for its varied elements if they are thoroughly united....The church in Jerusalem was like an electric light shining on high above the city, but not giving light abroad. By the persecution it was divided and scattered, becoming like many electric points, each in a separate place, giving light to all the land...."The gift of God," ver. 20. A child tried to buy some flowers of a boy at a royal garden. He was answered, "My father is a king; he gives; he does not sell."....False disciples are no more an evidence of religion being false than counterfeit bills are an evidence that *all* money is worthless. On the contrary, if there were no good bills, no one would care to make counterfeits.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 18: Prose, 4945. Ver. 19: Prose, 11646. Ver. 20: Prose, 10622. Ver. 21: Prose, 9386, 9404. Ver. 22: Prose, 4975. Ver. 23: Prose, 2842; Poetical, 1697. Ver. 24: Prose, 2549.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Open Heart.*

INTRODUCTORY. Print on the board, "Philip–Simon." Make little square for Jerusalem, another for Samaria. Recall the death of Stephen, and tell of the persecution which followed. Believers ran away from Jerusalem to save their lives. Philip went to Samaria—a fine city built on a beautiful hill. Tell of the idol temples in it, and the wicked men there who worshiped Satan himself. Who was Philip? Tell what he did in

Samaria, how many people there began to believe in Jesus, and how the wicked Simon was among them.

SIMON'S HEART.

Describe Simon—a strange man who knew how to do wonderful tricks which the people could not understand. Describe his dress, hung with little bells and charms, and tell how he pretended to talk to devils, and to do his strange tricks by their power. Make the children understand that he was a *deceiver*, and show how little sins indulged become great chains binding the heart fast. Print "Satan" inside the heart on the board, and teach that Simon thought this heart, all bound with Satan's chains, was shut tight so that no one could see into it. Was it?

GOD SEES INTO HEARTS.

Tell why Simon pretended to believe in Jesus. Philip did such great works that people forgot to admire and praise Simon. Then he thought, "Perhaps I can do these great works too, so that people will follow me again." Show that his sin was not in wanting to do great works, but in wanting to do them so as to make himself great. Tell why Peter and John went to Samaria, and what Simon wanted to do. Explain why the Holy Spirit could not enter Simon's heart as he did the hearts of the other believers—because Simon let Satan stay there. God gave Peter power to read Simon's heart as we can read an open book, and he told him to "repent." Teach that all hearts are open to God, and he sees the chains upon them. Ask each child to try to see what chain is upon his heart. Mention sins that children are familiar with, and make several links of a chain, printing "Unbelief" in the first, and showing how all other sins spring from this. Call for Golden Text, and teach that no heart can be right in God's sight which does not open the door for Jesus to come in, for Satan lives in the heart that has no room for Jesus.

Lesson Word-Pictures.

Wonderful days in Samaria, that spot to Jewish thought so hateful! It has its temple at Gerizim, its venerated copy of the law, its passover, its rival worship of Jehovah. O if the burning breath of God would come down, the Jew may have thought, and lightning shatter the Samaritan pretensions! And now fire has come down! Peter and John are praying in the midst of a circle of Samaritans, and into their hearts flashes that Pentecost-flame which burns away all fences, and Jew and Samaritan bow together in this brotherhood of the Holy Ghost. But who is this coming forward to Peter and John? What curious, credulous eyes, what greedy hands, what an atmosphere of subtle power, not understood, yet felt, and accompanying this man! He is plainly a leader while stealing forward as a suppliant to beg a favor. Ho, did we not see you one chilly night, muffled in your robes, blinking at a cold white star, then scratching cabalistic signs on dirty yellow parchment? Did we not see you in a crowd of gaping, wondering Samaritans, befooling them with your magic? Did you not set all the tongues of Samaria to clattering when you turned your back on the cold stars and the dirty witch-books and came forward to be baptized? Have you not been following Philip with sharp, prying eyes, going from miracle to miracle with an inquisitive awe, wondering how it was done? And now, you pull the apostles' robes, draw them aside, and whisper that devilish offer of gold for the power of the Holy Ghost! Ho, Simon Magus, you are Simon Magus still! You deserve that hot, shattering bolt of rebuke Peter launches at your old, untamed love of witch-power. Less sorry for sin than afraid of its penalty, you mumble out your confession and shuffle away. Little does Peter know what an enemy is slinking off as your shadow is lifted from his path.

Blackboard.

BY J. B. PHIPPS, ESQ.

Simon the sorcerer became a Christian in show and profession for a time, but he was never a genuine one. The illustration for to-day is intended to show the difference in value between a Christian in form only, and a Christian in heart. One reflects the light of the cross, the other a worthless imitation. This is shown by the drawing on the board of a diamond, and by its side a paste imitation. The spurious one may be much like the true one in form, but when tested it shows very quickly that "it is not right." So Simon the sorcerer deceived many, but in the sight of God he stood revealed a base impostor. Even so will every Christian in show and profession only be judged.

HOW TO OBTAIN THE BLESSING.

BY | RICHES? POWER? SCIENCE? SELF? PRETENCE? | NO.

The Gift of God? YES.

A. D. 37.] LESSON II. PHILIP AND THE ETHIOPIAN. [April 8.

Acts 8. 26-40. [*Commit to memory verses* 35-38.]

26 And the angel of the Lord spake unto Phil'ip, saying, Arise, and go toward the south, unto the way that goeth down from Je-ru'sa-lem unto Ga'za, which is desert.

27 And he arose and went: and, behold, a man of E-thi-o'pi-a, an eunuch of great authority under Can'da-ce queen of the E-thi-o'pians, who had the charge of all her treasure, and had come to Je-ru'sa-lem for to worship,

28 Was returning, and sitting in his chariot read E-sa'ias the prophet.

29 Then the Spirit said unto Phil'ip, Go near, and join thyself to this chariot.

30 And Phil'ip ran thither to *him*, and heard him read the prophet E-sa'ias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should

guide me? And he desired Phil'ip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Phil'ip opened his mouth, and began at the same scripture and preached unto him Je'sus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Phil'ip was found at A-zo'tus: and passing through he preached in all the cities, till he came to Ces-a-re'a.

General Statement.

Another step in the progress of Christianity from a Jewish sect to a world-religion was soon made. Samaritans had been baptized, and now a foreigner from a distant land was admitted to membership in the body of Christ. Philip, in the full tide of success in Samaria, is suddenly bidden by the Spirit to seek a new field of labor on the border of the desert. Without hesitation he obeys the strange command. He bids farewell to the disciples of Samaria, and turns his face southward. He journeys along the foot-hills of the mountain region, past Jerusalem, past Hebron, and at last stands upon the desert-plain. In the distance appears a cloud of dust rolling toward him. As it draws nearer he can see the glitter of arms, and hear the prancing horses and the rattle of wheels. Soon appears a black man of noble mien, sitting in his chariot, bending over a roll of the prophet Isaiah, in which he reads intently. Acting upon an impulse from on high, Philip draws near, and as he hears the prophetic story of Christ's sufferings read, he boldly asks the reader, "Do you understand what you are reading?" The eager Ethiopian bids the stranger seat himself in his chariot, and interpret to him the word. From the text before him, Philip points the stranger's thought toward Jesus, and tells him the Gospel story. Faith leaps up in the nobleman's heart as he listens, and his heart is won to the service of Christ. At a stream-side the chariot halts by its master's command, and in presence of the assembled caravan the Ethiopian treasurer puts on the profession of Christ Jesus by baptism. At the bank the two are suddenly parted, Philip to journey along the shore northward, preaching the Gospel, the man of Ethiopia to travel to the Nile, and up its stream a thousand miles homeward, joyful in his new experience.

Explanatory and Practical Notes.

Verse 26. The angel. Rev. Ver., "an angel." Visibly appearing, and not in a dream. In those foundation-days of the Church, upon which all history was depending, such supernatural manifestations were to be expected. **Unto Philip.** One of the seven "deacons," at this time in Samaria, where he had founded the Church. He was apparently a man of hearty, warm nature, prompt to obey the divine call, and faithful in labor. **Go toward the south.** The region south of Samaria, where he then was. **Unto the way.** The particular path is specified, because there he was to meet a particular person. (1) *Thus does divine providence both direct the worker and prepare his work.* **From Jerusalem.** In reaching this road his most direct course would be west of Jerusalem, along the edge of the Shefelah or low hills. **To Gaza.** The road may have been that through Hebron, which passes along the border of the desert. A very ancient city on the maritime plain the southernmost point of Palestine. It was the scene of Samson's exploits; and still remains a place of sixteen thousand inhabitants. **Which is desert.** The road, not the city, thus described as a direction to Philip. Such a road would give opportunities of private meditation and conversation.

27. Arose and went. Though the command, a strange one, was given without a reason, yet the evangelist obeyed it promptly. (2) *Those who would do God's work must be submissive to his will.* **A man of Ethiopia.** The land south of Egypt, embracing what is now Nubia and Abyssinia. Its people were black, and of large stature. This man was probably a native who had become a worshiper of God, such as were called by the Jews "proselytes of the gate." **An eunuch.** The eunuchs were men who had been mutilated for service in the care of the women of the palace; though the term is often applied to officers in the court. **Candace, queen of the Ethiopians.** This was the title of the queens of Meroe, in northern Ethiopia, as Pharaoh had been that of the kings of Egypt. **Charge of all her treasure.** A position of high trust and responsibility, especially in the East, where the checks upon fraud are few and peculation is common. **Had come to Jerusalem** A journey of thirteen hundred miles, over rough and dangerous roads, and in a heavy chariot, requiring a large retinue and guard. **To worship.** Though a public man, he found time to worship God. (3) *An example to all men in business and public life.* (4) *How much trouble this man was willing to take for the privilege of worship in God's house!*

28. Was returning. His route lay through the border of the desert to Gaza; thence along the seashore to Egypt, thence up the Nile to his home. **His chariot.** A low two-wheeled wagon without springs, open in the rear, with seat for the rider, while the driver stood. **Read Esaias.** The prophet Isaiah. He may have purchased the roll in Jerusalem, and was now reading it for the first time. (5) *The best companion for the traveler is the word of God.*

29, 30. The Spirit said. By a special inward prompting. But it was also in accord with a sound and intelligent Christian judgment, that here was an opportunity to do good. **Join thyself.** Walk beside the chariot, and seek acquaintance with its occupant. **Philip ran.** Showing promptness and alacrity in obeying the guidance of the Spirit. **Heard him read.** The orientals always read aloud, and with full voice. **Understandest thou.** These words, the only recorded utterance of Philip, contain a pleasant, half-humorous play upon words, which cannot be translated, like "Do you heed what you read?" (6) *He that would win a soul has need of wisdom and tact.*

31, 32, 33. How can I. Not every nobleman would thus admit his ignorance and ask for guidance. **He desired Philip.** Showing a spirit lowly and teachable, and a sincere interest in the truth. **Sit with him.** That they might more readily converse together. **The place of the Scripture.** No more suggestive place in the word could have been found than this in Isa. 53, about the sufferings and atoning death of the Redeemer, and written seven centuries before the events which it describes. **Led as a sheep.** The picture of the meek and suffering Saviour would at once arise to Philip's mind as he heard these sentences read. **In his humiliation.** In the depth of his abasement. **His judgment.** "Justice was denied him," is the meaning of this clause. **Declare his generation.** "Who will relate his life, thus prematurely cut short."

34, 35. Answered. Addressed, or opened the conversation. **Of whom speaketh.** All the earlier Jewish writers regarded this as prophetic of the Messiah: but after the Christian era, perceiving its force as applying to Jesus, they began to adopt other methods of interpretation. **Opened his mouth.** An expression indicating the beginning of a discourse somewhat formal. **Began at the same Scripture.** At the words of the prophet, which pointed directly to Christ. **Preached....Jesus.** Literally, "announced the glad-tidings, Jesus."

36. As they went. Discoursing of Jesus, of whom the nobleman may have heard during his visit to Jerusalem. **A certain water.** Supposed to be the spring in the *Wady el-Hasey*, but not with certainty. **See, here is water.** Rather, "See! water!" as if glad at its sudden appearance. **What doth hinder me.** Showing promptness in the acceptance of Christ, and willing-

ness to make a public confession of him. **To be baptized.** Philip must have already explained the Christian system in its ordinances as well as its doctrines.

37. [This verse is omitted in Rev. Ver., not being in the best ancient manuscripts. But its sentiments are in accord with the Gospel.] **Believest.** Having faith, not only in the truth of the Gospel, but in the personal Christ. **Thine heart.** The saving faith is the affiance or acceptance of the heart, as well as the credence of the mind. **Jesus Christ is the Son of God.** A whole body of divinity in a sentence—the Messiahship of Jesus, his divinity, and, taken in connection with the passage he had been reading, his atoning death.

38. Commanded the chariot. At the nobleman's word the entire retinue pauses by the bank of the stream, and all are witnesses of the vow. **They went down.** Descending from the chariot down the steep banks and into the water. No natural and the only way. **He baptized him.** Whether by sprinkling, pouring, or immersion is not stated, as it would have been if the sacred writer deemed *the method* all important. It cannot be inferred that *into* the water means *under* it.

39. Caught away Philip. Perhaps by giving a sudden impulse to depart; perhaps (as the expression suggests but does not demand) by a supernatural disappearance. **Saw him no more.** (7) *He who has the word, an enlightened experience, and a sincere desire for the truth, can dispense with a human guide.* **On his way rejoicing.** Not sorrowing at the separation, but glad in his new-found treasure.

40. At Azotus. The ancient Ashdod, on the plain by the sea. **Passing through.** Following the line of the coast northward. **Preached in all the cities.** Perhaps Ekron, Joppa, and Lydda, among others. At the last two we find the traces of his presence in the next chapter. **To Cesarea.** South of Mount Carmel, on the plain of Sharon. It was the Roman capital of Palestine. Here, twenty years after, Philip met his old-time persecutor, Saul, now the apostle Paul. Acts 21. 8.

HOME READINGS.

M. Philip and the Ethiopian. Acts 8. 26–40.
Tu. The means of salvation. Isa. 53. 1–12.
W. The way of salvation. John 14. 1–12.
Th. The message of salvation. Mark 16. 1–20.
F. Mercy in salvation. Isa. 55. 1–11.
S. Confession unto salvation. Rom. 10. 1–15.
S. Rejoicing in salvation. Rom. 5. 1–11.

GOLDEN TEXT.

And he went on his way rejoicing. Acts 8. 39.

LESSON HYMN. L. M.

Hymnal, No. 447.

O happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

'Tis done, the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

TIME.—A. D. 37, immediately after the events of the last lesson.

PLACE.—The desert south-west of Palestine.

DOCTRINAL SUGGESTION—Christ the fulfillment of prophecy.

QUESTIONS FOR SENIOR STUDENTS.

1. Reading, v. 26–33.
What heavenly message did Philip receive?
What personage did he meet?
What was the eunuch's business in the land?
How was his traveling leisure employed?
What divine command came to Philip?
How did he greet the eunuch?
What proposition did the eunuch make?
On what prophecy did he seek light?

2. Receiving, v. 34–38.
What question perplexed him?
How did Philip explain the prophecy?
What question of the eunuch showed his assent to the word preached?
What was his confession?
What followed the confession?

3. Rejoicing, v. 39, 40.
What occurred after the baptism?
What became of Philip?

Practical Teachings.

Where are we shown in this lesson—

1. That scriptural study is a profitable use of the leisure hour?
2. That the Holy Spirit is ready to help the earnest seeker?
3. That prompt faith works speedy relief?
4. That the preached word is the safe remedy for questions of doubt?
5. That opportunity for preaching Christ is open to those who seek it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Reading, v. 26–33.
Who was Philip?
Where was he sent?
Why did this seem a strange command?
What is said of the man whom he met?
How far had he come to worship?
What was he doing when Philip met him?
What were the words he was reading? See Isa. 53. 7, 8.
To whom did these words refer?
What did Philip say to this man?
How did the man answer him?

2. Receiving, v. 34–38.
What did Philip tell the Ethiopian?
What was the effect of his preaching?
How did the man show faith in Jesus?
What is required of those who are baptized?
What was the Ethiopian's declaration of faith?
What is said in Acts 16. 31?
What was done by Philip and the Ethiopian?

3. Rejoicing, v. 39, 40
What happened after the baptism?
What is said in the GOLDEN TEXT?
Why should we rejoice? Rom. 5. 1, 2.
Where was Philip found?
What did he do?

Teachings of the Lesson.

Where does this lesson show—1 An example of obedience to God? 2. The benefits of studying the Scriptures? 3. The way to be saved?

QUESTIONS FOR YOUNGER SCHOLARS.

Who told Philip where to go next? **The angel of the Lord.**
To what place was he sent? **To Gaza, about sixty miles from Jerusalem.**
Whom did he meet on the way? **An Ethiopian nobleman of high rank.**
What did the Spirit tell Philip to do? **To go near the chariot.**
What was the nobleman reading? **The words of Esaias.**
What did Philip ask him? **"Do you understand what you are reading?"**
What was the reply? **"I have no one to teach me."**
What did he ask Philip to do? **To be his teacher.**
Whom did Philip preach to him? **Jesus.**
How can we understand the Old Testament? **When we know Jesus.**
What did the nobleman want? **To be baptized.**
What did he believe? **That Jesus is the Son of God.**
What did Philip do? **Baptized him in the name of Jesus.**
Where did Philip then go? **To Azotus.**
What did the new believer do? [Repeat GOLDEN TEXT.]

Words with Little People.

Jesus, the Lamb of God, died for us—He is *mighty* to save. He is *willing* to save. He says to little children, "They that seek me early shall find me."

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Philip meet in the desert? **An Ethiopian nobleman.**
2. What was the Ethiopian doing when Philip met him? **Reading the Scriptures.**
3. What did Philip say to him? **"Understandest thou what thou readest?"**
4. What did he ask Philip to do? **To show him the meaning.**
5. What did Philip then do? **He preached Jesus to him.**
6. How did the Ethiopian receive Philip's preaching? **He believed in Jesus.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

A Sincere Seeker after God.

I. A NOBLE SEEKER.
Of great authority....all her treasure. v. 27.
"Not many mighty, not many noble." 1 Cor. 1. 26.

II. A DILIGENT SEEKER.
Had come to Jerusalem....to worship. v. 27.
"From beyond....Ethiopia....bring mine offering." Zeph. 3. 10.

III. A STUDIOUS SEEKER.
In his chariot read Esaias the prophet. v. 28.
"Search the Scriptures....testify of me." John 5. 39.

IV. A HUMBLE SEEKER.
How can I, except....guide me. v. 31.
"The meek will he guide in judgment." Psa. 25. 9.

V. A PRACTICAL SEEKER.
What doth hinder me to be baptized? v. 36.
"Arise .... be baptized .... wash away .... sins." Acts 22. 16.

VI. A BELIEVING SEEKER.
I believe....Jesus....Son of God. v. 37.
"With the heart man believeth." Rom. 10. 10.

VII. A REJOICING SEEKER.
He went on his way rejoicing. v. 39.
"Rejoice in hope of the glory of God." Rom. 5. 2.

ADDITIONAL PRACTICAL LESSONS.

The Winner of Souls.

1. He that would win souls to Christ must be quick to apprehend and prompt to obey the directions of the Spirit in his work. v. 26, 27.

2. He that would win souls must watch for them both in the crowd of the city and in the solitude of the wilderness. v. 29.

3. He that would win souls must be aggressive, not waiting to be asked, but eager to point to the way of life v. 30.

4. He that would win souls must be wise and skillful in his methods of approach to souls. v. 30.

5. He that would win souls must be a master of Scripture, able to see Christ upon every page. v. 35.

6. He that would win souls must guide the inquirer to a direct and personal faith in Christ. v. 37.

7. He that would win souls must be careful to keep Christ in the front, and himself out of sight. v. 39.

8. He that would win souls must sow beside all waters, and every-where preach Jesus. v. 40.

English Teacher's Notes.

THIS world has always been full of seekers, striving to attain various things, in various ways, and with various results. In bygone ages men sought for the philosopher's stone, which should transmute all metals into gold; and for the fountain of youth, which should restore to its pristine vigor the body which was waxing old and decaying. And they sought in vain. For no such stone, no such fountain, existed. Alexander of Macedon sought the empire of the then known world. And when he had obtained it he wept because there were no other worlds to conquer. For the thing that looked to him so desirable and so satisfying shriveled into nothing when he had fully grasped it. Columbus, who sought to compass the globe, and to reach India by a new and untried path, found actually something beyond what he sought, for he discovered a new world. But what did the discovery bring him? Slander, persecution, a broken heart. Adventurous travelers have sought to reach Alpine summits, and some have not only failed, but have perished in the attempt. Why? Because they have refused the proper guide, and gone the wrong way.

To-day we read of a very different seeker.

The Ethiopian eunuch sought for a reality.

He possessed much of what the world prizes. He had rank, authority, and wealth. But he wanted more. There was something within him which craved a higher good. But he sought for no fabled joys; he followed no illusive promises. He sought for the God to whom all nature bore daily witness, the God of whom he had heard as having revealed himself, the God who was the deliverer, defender, and shepherd of his people. He determined—blessed determination—to be satisfied with nothing less than the knowledge of God, because he believed it to be worth all else besides.

He sought in the right way.

There have been philosophers who have sought to know God. They have sought for him as one whom their reason and understanding could compass, somewhat after the manner of Job, when he said: "Behold, I go forward, . . . backward, . . . on the left hand . . . on the right hand." Job 23. 8, 9. But, as a preacher once observed, "Job, man! you should have looked up." The eunuch acknowledged his impotence, and went to seek for God in the place where he had revealed himself, the city and the temple where he had set his name. He took a long and wearisome journey that he might worship at Jerusalem. And when he turned back again, with many a longing yet unstilled, and many a problem yet unsolved, having found none to guide him, he still continued the search in the right way, in the word which God had given to man. Nor was the search made in secret. All knew what he had come to Jerusalem for, and on his way home, not his own retinue merely, but any passer-by could have heard him reading the word of God. He was not ashamed to be known as a seeker. And, therefore,

He found what he sought.

Some of the sweetest promises in the Bible are to the seekers. "They that seek me early shall find me." "They shall praise the Lord that seek him." "The Lord is good to them that wait for him and to the soul that seeketh him." Prov. 8. 17; Psa. 22. 26; Lam. 3. 25. The Lord saw, noted, and provided for this seeker. He sent a guide to him; sent him, too, at the very moment when the seeker was reading the central passage in Old Testament prophecy, that passage which held the key to all he needed to know and all he longed for. The passage was a dark saying to the eunuch. He could see no light in it. Confessing his ignorance, he gladly accepted Philip as guide, and in that seemingly dark passage God revealed himself to his soul, as his Redeemer, Substitute, and reconciled Father —as "God in Christ, reconciling the world unto himself, not imputing their trespasses to them." And having thus found God

He was satisfied.

And he was satisfied because what he had sought and found was worth having. In the knowledge of God there was food for his hunger, water for his thirst, light on his darkness. Again, it could never be exhausted. He had left Jerusalem with its worship, but henceforth his own closet would be to him the "house of God, and the gate of heaven." His heart was now

> "At the secret source
> Of every precious thing,"

and day after day he could draw from that living fountain. And, once more, it raised him above circumstances. His newly found friend and guide, after admitting him into the visible Church, was suddenly carried away. Yet this could not disturb his gladness. He "went on his way rejoicing" in the presence of the Lord whom he had found, and who had found him.

Would that all would seek what the Ethiopian eunuch sought, would seek as he sought, would not fear to be known as seekers, would not be ashamed to accept guidance, would seek God in Christ, earnestly, diligently, honestly. An old Chinese who had strayed into a hall where missionaries were preaching, heard the message that "God so loved the world that he gave his only begotten Son." Then he told of the soul-hunger which had been gnawing him for years, and how he would look up to the sun and say, "O sun! take this hunger off my heart," and cry to the moon and to the stars, "Take this hunger off my heart;" but in vain. "And now," he said, "now that I have heard this message the hunger is gone!" God in Christ satisfied him; God in Christ will satisfy every seeker.

Berean Methods.

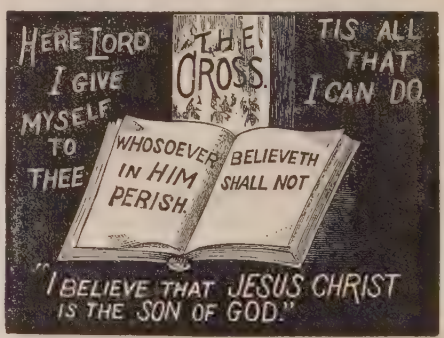
Hints for the Teachers' Meeting and the Class.

Draw a rough map of Palestine, showing mountain region and sea-coast; locate upon it Samaria, Jerusalem, Hebron, Gaza, Joppa, and Cesarea, and trace Philip's journey from Samaria, and the Ethiopian's journey from Jerusalem....Keep in mind, and develop two lines of thought: 1.) Philip as the example of a Christian worker. (See Additional Practical Lessons.) 2.) The Ethiopian as an example of the sincere seeker after God. (See Analytical and Biblical Outline.)....What is here taught concerning: 1.) The direction of the Holy Spirit? 2.) The providence of God? 3.) The duty to work for souls? 4.) The study of the Old Testament? 5.) The profession of faith in Christ?....ILLUSTRATIONS. Vers. 26, 27: When William C. Burns offered to go as a missionary to China, he was asked, "When will you be ready to sail?" He answered, "To-morrow." "But you wish to see your mother first?" "No, I can write her a letter; that is the better way."....Vers. 27, 28: A Chinese man in an interior village walked two hundred and fifty miles, carrying a leaf from the New Testament, to find the missionary who could explain it to him.... Ver. 35: From every city in the Roman Empire there was a road to Rome; so from every sentence of Scripture to Christ.

References. FOSTER'S ILLUSTRATIONS. Vers. 26–40: Poetical, 3886. Ver. 26: Prose, 6493. Ver. 28: Prose, 6816. Ver. 29: Prose, 10975. Ver. 30: Prose, 402. Ver. 31: Prose, 358. Ver. 35: Prose, 4615. Ver. 37: Prose, 7515. Ver. 38: Poetical, 203....FREEMAN'S HAND-BOOK. Ver. 28: Reading aloud, 827.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard represents the Bible at the foot of the cross open at one of the precious promises. The thought of the design is to teach that the seeker after Christ should come directly to the foot of the cross claiming the promise, and saying, as did the eunuch, "I believe that Jesus Christ is the Son of God."

> "Here, Lord, I give myself away,
> 'Tis all that I can do."

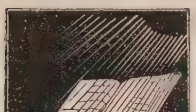
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Chooses our Work.* To be taught: That the Lord directs his children; that he sends them out to make him known; that great joy comes to those who receive Jesus.

1. Review the last lesson, letting children name persons and places Tell of the great number of people in Samaria who loved Philip dearly, because he had taught them to believe in Jesus. But an angel came to tell him he must go away into a desert place. How strange, when he was doing so much good in Samaria, to be sent off into a place where no one lived! Teach that God makes no mistakes, and that if we just obey him we shall see that all comes out right. Show how necessary

obedience is by a child who does not know the way to do a certain thing. What shall he do? Ask some one who knows, and then do as he is told. Who only knows the way for us to speak and act and work? God. Then let us ask him every day, and do just as he tells us.



2. Tell what Philip saw as he walked along alone in the desert. Describe the nobleman, his appearance, the object of his journey, etc. Tell what he was reading, and open the Bible to Isaiah, telling the children that he was reading from the fifty-third chapter. Read aloud the words that he asked Philip to explain, and tell how glad Philip was to find some work to do. Why could Philip tell what these words meant? Tell that as we can see what is inside a dark room only after a light has been put within, so we can only see the true meaning of the Bible after the light of the Holy Spirit has come into the heart. Philip was glad to let his light shine, so that this man who did not know Jesus might see, too. Have we a light in the heart, and do we let it shine?

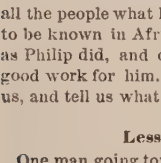
3. Tell how glad the nobleman was to hear about Jesus, and how he began to obey his words *at once*. How? By believing and being baptized. Call for Golden Text, and teach that great joy always fills the heart that obeys Jesus. He went home right away to tell his queen and all the people what he had learned, and so Jesus began to be known in Africa. Teach that if we believe God as Philip did, and obey him, he will use us to do some good work for him. Let us ask him every day to lead us, and tell us what to do.

Lesson Word-Pictures.

One man going toward the south, sent out by a strange voice, an angel summons, "Arise and go!" Is it to reach a city? Is it to find a man? There is no explanation. It is a weary way and still the traveler journeys on. Rough, rocky, hot as it may be, still he continues this strange journey to hunt up, to find—what? There is a dot away off on the rim of the landscape. It grows. "Some one coming!" says the traveler. "It must be horses." He looks again: "I see a chariot." It comes nearer; "I see the driver. There is the driver's master. His face is dark. He wears splendid robes. He is reading." "Go near!" whispers the spirit. Is this the man sought after? There is no explanation. Is the man on foot in dusty robes to approach those princely garments? "Go near" is the word. He runs to the chariot. He hears its owner reading Isaiah. The swarthy stranger hears his question. Does he understand the book? Startled, he looks up. The two, Philip and the eunuch, face one another. As this "eunuch of great authority" does not understand that gospel in Isaiah, will Philip join him and teach him? Side by side, they ride on. Together they look at that scene of the Lamb at an altar. Besides their earnest voices, no sound is heard save the rattling wheels of the chariot. What influence of soul with soul in the close contact of words face to face! What power to the truth preached by a man and sent home by the Holy Ghost! The chariot rolls on. The two men are still talking. The sun may be going down; they heed it not. A storm-cloud like a dark wave may be rolling over the horizon; they only think of that Lamb at an altar. Can that swarthy eunuch serve him now? Can he be baptized to-day? But what is that shining ahead? Water. The chariot halts, and then comes the solemn sacrament of baptism. How impressive the scene, the glassy water, the two men standing side by side, the sun looking down from the still, blue sky as if it were the eye of God watching in blessing! It is all quickly over. The two separate. Philip caught away of the Spirit disappears, and rolling on toward the far off south-land that is his home, rides the eunuch. His chariot is again a dot on the horizon and is then lost to sight! The gospel of Christ has gone to the palaces of Ethiopia.

A. D. 37.] LESSON III. SAUL'S CONVERSION. [April 15.

Acts 9. 1-18. [*Commit to memory verses* 1–6.]



1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him letters to Da-mas'cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru'sa-lem.

3 And as he journeyed, he came near Da-mas'cus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest. *It is* hard for thee to kick against the pricks.

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Da-mas'cus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Da-mas'cus, named An-a-ni'as; and to him said the Lord in a vision, An-a-ni'as. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for *one* called Saul, of Tar'sus: for, behold, he prayeth,

12 And hath seen in a vision a man named An-a-ni'as coming in, and putting *his* hand on him, that he might receive his sight.

13 Then An-a-ni'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Je-ru'sa-lem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Is'ra-el:

16 For I will show him how great things he must suffer for my name's sake.

17 And An-a-ni'as went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

General Statement.

While Philip is walking southward along the margin of the desert, another traveler is pressing northward under the snowy heights of Hermon. Saul of Tarsus, having crushed out the Church in Jerusalem, is now hastening to Damascus to devastate the disciples there. During the journey, all too slow for his fiery spirit, his thoughts turn inward upon himself and backward upon the past. He thinks, perhaps, of Barnabas, his former

friend, now the hated Nazarene; he thinks of those controversies in the synagogues, where he found no words to answer the arguments in behalf of this new Gospel, but in anger remained unconvinced still; the glowing face of Stephen rises before his eyes, and once more he hears that dying cry of faith and prayer. He presses down the deep conviction, but it will return in spite of all his resolves. The walls and towers of Damascus are now gleaming under the noontide sun, when suddenly a brighter light flashes in the sky, a Form is revealed to Saul's startled vision, and a Voice stirs the very depths of his being. One moment's look, one sentence spoken, and the current of a life-time is turned backward. Saul falls to earth, no more the enemy, but the humble, submissive seeker after Christ. Three days of agony slowly pass, and then a brother's hand is laid upon his brow, and a brother's voice sounds in his ear, inviting him to peace and faith in Christ. The scales fall from his eyes, and the cloud rises from his heart. Saul receives the token of baptism, and enters the company of disciples, henceforth to give all his mighty energies to the cause of his new master, Jesus Christ.

Explanatory and Practical Notes.

Verse 1. Saul. The fiery young zealot, whom in Lesson XI., First Quarter, we found leading in the martyrdom of Stephen and the persecution of the Jerusalem Church. He was a native of Tarsus in Asia Minor, descended from pure Jewish stock, of the tribe of Benjamin; of a family possessing the privilege of Roman citizenship. He had been trained in the law under Gamaliel, the greatest Rabbi of that age, and was evidently a leading spirit among the young men of Judaism. **Yet.** Even after the dispersion of the church at Jerusalem. **Breathing.** The word *out* should be omitted. [Rev. Ver.] As if **threatenings and slaughter** against Christianity were his very atmosphere. **Went unto the high-priest.** Probably Theophilus, a son of Annas, who still held the real power.

2. Desired of him. Thus in all this persecution, Saul and not the high-priest was the moving power. **Letters.** Serving as passports for travel and authorization of his acts. As Jerusalem was the center of the Jewish world, the high-priest was recognized by the law of the Roman Empire as the patron of Jews in all lands, and possessing an undefined power over them. Yet even the high-priest could not have exercised such authority in Damascus as is here indicated but for the fact that there was at that time no Roman governor in Palestine, leaving the rule in the hands of the Sanhedrin, and also that Damascus was then under the control of the Arabian Aretas, who was a friend of the high-priest Theophilus. **Damascus.** One of the oldest cities of the world, one hundred and forty miles northeast from Jerusalem, on a plain at the foot of the Anti-Lebanon mountains. It has ever been the metropolis of eastern Syria, and has now one hundred and forty thousand inhabitants. **To the synagogues.** The meeting-places for worship of the Jews, also their centers of rule, since among the Jews Church and State were closely united. **This way.** "The way." [Rev. Ver.] This appears to have been the name by which the Gospel was generally known, both among friends and foes. **Men or women.** The bitter persecutor did not exempt even women from his wrath. (1) *God shows his power and grace in transforming even so violent an enemy into the mightiest of his workers.* **Bring them bound.** To receive such treatment at Jerusalem as the murder of Stephen might lead them to expect.

3. As he journeyed. There are two roads, either of which he may have taken, one crossing the Jordan north, the other south of the Sea of Galilee, thence following the mountains. It was a journey of five or six days, during which Saul could have time for meditation, and for the workings of his conscience, which thus far he had resolutely repressed. **Came near Damascus.** The city bursts upon the traveler's view with such beauty that it is said that Mohammed, beholding it, turned away and refused to enter, saying, "Man can have but one Paradise, and mine is not here!" **A light from heaven.** It was noonday, but this light obscured the sun. Acts 26. 13. It was the Shechinah-glory of the heavenly Redeemer, and in it Saul saw the Lord himself. 1 Cor. 15. 8.

4. Fell to the earth. From the beast on which he was riding, probably an ass or camel. Horses were used only in war in the East. The vision dazzled his companions also, (26. 14,) but only Saul heard the words spoken. **A voice.** The voice was articulate, not an internal spiritual experience. **Saul, Saul.** He is directly addressed and named. (2) *See here the individual notice by the Saviour in heaven of men and events on earth.* **Persecutest thou me.** Saul had not driven the nails or spear into Christ's body; yet the Saviour says "me," not "my people." (3) *See the deep sympathy which subsists between earth and heaven, between Christ and his Church.*

5. Who art thou. The question shows that amid all his terror Saul fully retained his consciousness, that he yielded only when convinced, and clearly convinced, that the One who spoke to him was the Son of God. **I am Jesus.** He does not say, "I am Christ," or "I am God," but takes the name which was the object of Jewish hate. Thus Saul can see that the glorious Being above him in the sky is the same with the despised Nazarene. **Hard for thee.** This clause is omitted here in Rev. Ver. But it evidently belongs to the story as related elsewhere; and it shows that after all Saul's conversion was not entirely a sudden work. All through the persecution he had been resisting inward convictions and outward evidences of the truth of the Gospel. He had heard and seen Stephen, and had been worsted in arguments with disciples in the synagogues. Chap. 6. 9. **To kick against the pricks.** Like an ox, kicking against the goad, Saul had been fighting against the influences of the Spirit through his own conscience.

6. Trembling and astonished. [Omitted in Rev. Ver. as not found in the best manuscripts.] In these words he surrenders his own will, and becomes the servant of Christ. **Have me to do.** (4) *True repentance does not look toward the past, but toward the future.* **Go into the city.** Damascus. **It shall be told thee.** Led step by step, he was to receive salvation as all receive it, through the instrumentality of a saved man.

7. The men. Saul's companions in travel, and subordinates in the work of persecution. We do not know that any of them became disciples. **Stood speechless.** Rooted to the spot, whether standing or fallen down. Acts 26. 14. **Hearing a voice.** They heard *a* voice, but not *the* voice. (Chap. 22. 9.) What was to Saul a definite utterance was to them a sound without words. **Seeing no man.** Saul saw a Form, they saw only a blaze of light. (5) *Whom the Lord designs for a special work he calls in a special way.*

8, 9. Saul arose. Henceforth in Christ, and a new creature, with all his mighty energies consecrated to the cause which heretofore he had persecuted to the very death. (6) *O the wondrous transforming power of Christ!* **Saw no man.** "Saw nothing." (Rev. Ver.,) blinded by the dazzling light which had burst upon him. This probably left its effects, "the marks of the Lord Jesus," (Gal. 6. 17,) in a weakness of sight, and perhaps a constant pain of the eyes throughout his life. **Brought him into Damascus.** Probably to a public house, which may have been the place referred to in verse 11. **Three days.** The agony of his mind was so great as to exclude all thought for his body or the business which had brought him to the city, and he was as in a trance, the conditions of his outward life being suspended. Perhaps the visions of 2 Cor. 12. 1–4, took place at this time.

10, 11. Ananias. A private member of the Church, unknown but for this event. (7) *Christ often uses lowly instrumentalities to accomplish great results.* **In a vision.** With a bodily appearance. (8) *Christ knows his own by name, however humble.* **I am here.** He knew the Lord, and needed not to ask, like Saul, "Who art thou?" **Street....called Straight.** At that time a magnificent avenue, lined with columns, and a mile long from the eastern to the western gate; now a narrow alley. (9) *Notice the precision with which the disciple is directed in the way of duty.* **House of Judas.** Perhaps the name of an inn-keeper. **Tarsus.** A city in Cilicia, on the Mediterranean, then one of the largest in the empire: now a town of 20,000 people. **He prayeth.** He had always prayed, but never with the earnestness and directness of his present supplication. (10) *He who prays aright will not fail to find answer.*

12, 13, 14. Hath seen in a vision. While Ananias was receiving a divine message in one place, Saul was receiving a corresponding message in another. **Named Ananias.** This he might know by the same supernatural power as imparted the vision. **Ananias answered.** His answer showed the fullness and freedom of his

fellowship with the Lord in venturing to tell all his fears. **Heard by many.** The refugees at Damascus had told of the sufferings of their brethren at Jerusalem. **Thy saints.** "Thy holy ones." First used here of disciples in the New Testament. **He hath authority.** His coming, then, was known and dreaded by the flock at Damascus.

15. Chosen vessel. The term "vessel" is used in the Bible of any implement. Christ saw in the persecutor a weapon of power. **Before the Gentiles.** This was to be Saul's especial mission. **He must suffer.** Saul was ready to *do*, but he was also to *suffer*, which is the harder task.

17, 18. Went his way. Reassured by the promise. **His hands.** As the token of the impartation of power from one to another. **Jesus, that appeared.** Another evidence that Saul not only heard, but also saw, the Lord. **Filled with the Holy Ghost.** The divine endowment of power, generally given through the apostles, but, in the case of apostles themselves, directly imparted from God. **As it had been scales.** Related with the professional accuracy of Luke, the physician, and referring to the substance which had incrusted over the eyes during their inflammation. **Was baptized.** A step of great importance, since it drew the line between his past and his future, separated him from his former friends, and caused him to be recognized as a Christian.

HOME READINGS.

M. Saul's conversion. Acts 9. 1-18.
Tu. Paul's story. Acts 26. 1-18.
W. Christ seen by Paul. 1 Cor. 15. 1-11.
Th. From darkness to light. Isa. 29. 10-24.
F. Giving up all for Christ. Phil. 3. 1-14.
S. The new creation. Rom. 8. 1-17.
S. The revelation of the Gospel. Eph. 3. 1-13.

GOLDEN TEXT.

And he received sight forthwith, and arose, and was baptized. Acts 9. 18.

LESSON HYMN. C. M. D.

Hymnal, No. 427.

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.
'Twas grace that taught my heart to fear
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

TIME.—A. D. 37, about the same time with the events of the last lesson.

PLACE.—Damascus, in Syria.

DOCTRINAL SUGGESTION—God's converting power.

Monthly Temperance Meeting.—Topics: 1. Strong drink and the nation. 2. What a public man should be.

QUESTIONS FOR SENIOR STUDENTS.

1. Christ's Foe, v. 1, 2.
How did Saul regard the disciples?
In what cause was he zealous? Gal. 1. 13.
What authority did he seek, and why?
What prompted his mistaken zeal? Acts 26. 9.

2. Christ's Call, v. 3-9.
What interrupted Saul's journey?
How did the vision affect him?
What revelation was made to Saul?
Wherein had he persecuted Jesus?
What question shows Saul's surrender?
How did Saul continue his journey, and why?
Of what blindness was Saul now rid?

3. Christ's Messenger, v. 10-18.
Whom did the Lord select as a messenger?
Upon what errand did he send him?
Why did Ananias object?
What assurance did the Lord give him?
What change took place in Saul?
What public recognition of his conversion did Saul make?

Practical Teachings.

Wherein are we here shown—
God's infinite mercy to the sinful?
Instant obedience to the divine call?
The duty of doing something for Jesus?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Christ's Foe, v. 1, 2.
Who was Christ's foe?
What had he done before this? Acts 8. 3.
What did he now do?
What was his purpose in all this?
What did he afterward say of himself in 1 Tim. 1. 13?
What is Christ's service called in ver. 2?
What kind of a way is this? Heb. 10. 20.

2. Christ's Call, v. 3-9.
Whom did Christ call, and where, and when?
What did Saul see and hear?
What did the Lord say to him?
What was Saul commanded to do?
What was the effect of the vision upon Saul?
How did it affect those who were with him?
How does Christ come to us?
How should we receive his call?

3. Christ's Messenger, v. 10-18.
Who was he, and what was his character?
What did the Lord say to him?
How did this show the knowledge of Jesus?
What did Ananias say about Saul?
What did the Lord say that Saul was to be and to do?
What took place at the house where Saul was?
What was the effect of Ananias' coming? See GOLDEN TEXT.

Teachings of the Lesson.

Where does this lesson teach—1. That Christ can change enemies to friends? 2. That we should obey Christ's call? 3. That Christ calls men to work for him?

QUESTIONS FOR YOUNGER SCHOLARS.

For what purpose was Saul going to Damascus? **To find out believers in Jesus.** [**Jerusalem.**
What did he intend to do? **Bring them bound to**
What did he suddenly see? **A light, brighter than the sun.**
What did Saul hear? **Jesus speaking to him.**
What did Saul ask? **"Who art thou, Lord?"**
What was the answer? **"I am Jesus, whom you persecute."** [**have me do?"**
What did Saul next ask? **"What wouldst thou**
Where was Saul told to go? **Into the city.**
What fell upon him? **Sudden blindness.**
How long was he blind? **Three days, in which he neither ate nor drank.**
Whom did the Lord send to him? **Ananias.**
What did he say? **"Brother Saul, Jesus has sent me to you, that you might see again."**
What then happened? [Repeat GOLDEN TEXT.]
What was given to Saul besides his sight? **A new life in his heart.** [Jesus? **By the Spirit of God.**
How was Saul changed from an enemy to a friend of

Words with Little People.

My cry—"Lord, what wilt thou have *me* to do?" God answers—"Believe on the Lord Jesus Christ." "Seek the Lord while he may be found." "Call upon him while he is near."

THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose did Saul go to Damascus? **To persecute the Church.**
2. How was he stopped on the way? **By Jesus speaking from heaven.**
3. What did Saul say to the voice from heaven? **"What wilt thou have me to do?"**
4. What was Saul's condition after meeting the Lord? **He was three days without sight.**
5. By whose hands was he restored to sight? **By a believer named Ananias.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Divine Transformation.

I. An Ignorant Sinner.
Saul, yet breathing out threatenings. v. 1.
"I did *it* ignorantly in unbelief." 1 Tim. 1. 13.

II. A Convicted Sinner.
Who art thou....I am Jesus. v. 5.
"After....instructed, I smote....thigh." Jer. 31. 19.

III. A Prompt Decision.
Lord, what wilt thou have me to do? v. 6.
"What must I do to be saved?" Acts 16. 30.

IV. A Sincere Penitent.
Without sight....neither....eat nor drink. v. 9.
"Sacrifices of God are a broken spirit." Psa. 51. 17.

V. An Earnest Seeker.
Behold, he prayeth. v. 11.
"Seek ye the Lord....may be found." Isa. 55. 6.

VI. A Willing Believer.
The Lord....hath sent me. v. 17.
"Believe on the Lord Jesus Christ." Acts 16. 31.

VII. A Rejoicing Disciple.
Received sight....arose....was baptized. v. 18.
"God....hath shined in our hearts." 2 Cor. 4. 6.

ADDITIONAL PRACTICAL LESSONS.

The Revelation of Christ in Saul's Conversion.

1. Christ is here revealed as a living, divine personality. v. 4, 5.
2. Christ is revealed as having knowledge and notice of men as individuals, and their acts. v. 4, 5.
3. Christ is revealed as having a deep interest in his Church, and a close sympathy with it. v. 5.
4. Christ is revealed as having an omniscient knowledge of the heart of man, with all its struggles and emotions. v. 5.
5. Christ is revealed as directing the labors of his people, assigning to each his work. v. 11, 15.
6. Christ is revealed as foreseeing and controlling the future of his kingdom and his followers. v. 15, 16.
7. Christ is revealed as forgiving the chief of sinners, and transforming him into the greatest of apostles. v. 18.

English Teacher's Notes.

There was an old Irish tradition that whoever went up a certain lonely mountain, (I forget the name.) and spent the night in a particular spot, would be visited by the most unearthly and awful appearances. If he survived these, and returned home again, he would come either as a raving madman or as an eloquent and soul-stirring poet. He could not behold such sights and remain the mere ordinary man he was before. And true enough it is that there are some sights which must leave their mark upon the character or the career of a man. It was the sight of the changed and decayed face of a dead queen of Spain which caused the gay noble, Ignatius Loyola, to renounce the pleasures of the world and devote his life to furthering the interest of the Romish Church. To-day we read of a still more marvelous change. But when we look at the sight by which it was produced we can no longer wonder at it. For it was a sight at once heart-awing, heart-melting, heart-restoring.

What was it that Saul, the proud, strict Pharisee, the zealous persecutor of the Nazarenes, saw as he journeyed from Jerusalem to Damascus?

1. He saw the *glory* of the risen Jesus.

The narrative of Luke speaks only of the light, above the brightness of the midday sun, and of the voice whose sound struck terror into the hearts of Saul's companions. But he himself has told us plainly that he saw with his bodily eyes the risen Jesus, the Son of God, the Lord of glory. He presents himself as a witness to the resurrection of Jesus, (1 Cor. 15. 8,) and adduces the fact as the proof of his apostleship: "Am not I an apostle? Have not I seen Christ Jesus the Lord." 1 Cor. 9. 1. He knew that the apostles preached that Jesus was risen from the dead. He must have heard Stephen's testimony, that he saw "Jesus standing on the right hand of God." But he had refused to hear the former, and had resisted the latter. He had set himself to withstand to the uttermost the proclamation of such a thing, and to persecute its witnesses unto death. And suddenly that very One in whom he had refused to believe, and whose name he was seeking to blot out from the earth, appeared to him. He saw the Lord, the King, the Ruler of heaven and earth, yet in the form, all-glorious, of a man. No wonder that he could afterward write: "There is a natural body, and there is a spiritual body," since he had seen in his glory "Christ the first-fruits." 1 Cor. 15. 23, 44. But how awful was the revelation! Let us imagine what would be the feelings of a youth, who, after heaping insults and injuries on some chance fellow-traveler, suddenly discovered that this very man was the person on whom his future prospects depended, the one who had power to enrich or to ruin him. Yet this can give but a faint conception of the blow that struck Saul. The discovery that he had been utterly mistaken, utterly wrong, in the pride of his self-will utterly rebellious against God, that he had fought against the Messiah, the Redeemer of Israel—this, to a man like Saul, must have been the most crushing feature of the revelation. No wonder he was led by the hand into Damascus, a helpless, blind, broken creature.

But this was not all he had seen.

2. He saw the *heart* of the risen Jesus.

"I am Jesus whom thou persecutest." What a wonderful word! The Lord was at the right hand of God, far beyond the puny efforts of the fiercest opposer. Yet Saul was charged with persecuting him. What could it mean? Did he remember the words of the prophet: "He that toucheth you toucheth the apple of his eye?" Zech. 2. 8. If you touch the knob outside the door, the bell inside will tinkle. What do you infer from this? That the two are connected. If you inflict pain on a single finger, the brain takes cognizance of it, and the whole man feels the hurt. Why? Because the two are indissolubly linked together in one living body. And Saul, the persecutor, saw in that hour the risen Jesus not only as Lord and God, but as one with his people. He saw that his heart felt all that affected them, that he was moved with their sorrows, burdened with their burdens, pained with their pain, distressed with their distresses. No wonder that the sight of that heart which he had wounded broke his own heart, and that for three days he "neither did eat nor drink."

But once more.

3. He saw the *mercy* of Jesus.

For the rebel who had fought against the Son of God, for the wretch who had persecuted the Saviour,

the Redeemer of the world, what hope could be left? Yet no avenging bolt had descended on his head. Nor had he been condemned to bear the unending penalty of remorse. "It shall be told thee what thou must do." Then Jesus had not given him up! That lofty One, that tender One, had a future for him, a future to be molded by his own gracious will. And as that thought sank into the heart of the repentant sinner, he turned with all his soul and prayed to that Lord who had shown him such mercy.

And so Saul was ready for the brotherly greeting and the healing hand of Ananias, ready to rise up, and, having received baptism in the name of Jesus, to go forth, a new man, and bear that name "before Gentiles and kings and the people of Israel."

That Jesus whom Saul beheld is the same now—the mighty, the tender, the merciful One. And all that might, all that tenderness, encircles for ever those that now, as helpless sinners, accept and trust his mercy.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of the region between Jerusalem and Damascus, and show the route of Saul's journey....Damascus, its location, appearance, and history....Saul's traits before his conversion....The conversion of Saul: 1.) The divine elements: voice, light, appearance, visions, etc.; 2.) The human instrumentality—Ananias; 3.) The steps of his salvation....The divine transformation. (See Analytical and Biblical Outline.) ...Christ as revealed in Saul's conversion. (See Additional Practical Lessons.)....Lessons concerning salvation: 1.) The power of salvation; 2.) The breadth, extent of salvation; 3.) The humble instrumentality; 4.) The results to the saved man; 5.) The results to the world....The worker for Christ—Ananias: 1.) A lowly disciple; 2.) A devout man; 3.) A man of character and reputation, see Acts 22. 12; 4.) A man in close fellowship with Christ, v. 13. 14; 5.) An obedient worker....ILLUSTRATIONS. Goliath's sword, turned from opposition to God's people to service; Voltaire's printing-press in Switzerland, afterward used in printing copies of the Bible: such was Saul, turned from an enemy to a helper of the Gospel....Every village can match the transformation of Saul, in swearers converted to reverence, drunkards to temperance, and sinners to saints, by the power of Christ.

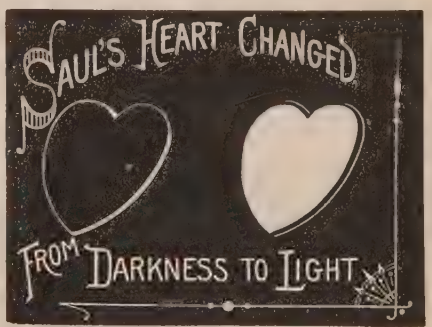
References. FOSTER'S ILLUSTRATIONS: Ver. 1–18: Poetical, 3861, 3864; Prose, 7521. Ver. 1: Prose, 7131. Ver. 3: Prose, 1104. Ver. 4: Prose, 10001. Ver. 5: Prose, 5510. Ver. 11: Prose, 2234. Ver. 15: Prose, 11845. Ver. 17: Prose, 7143. Ver. 18: Prose, 6859.... FREEMAN: Vers. 1, 2: Jurisdiction of the council, 718. Ver. 5: Ox-goads, 225.

Lesson Word-Pictures.

With what hauteur Saul is riding out of Jerusalem's gates! He has been anointed of the high-priest to visit Damascus. With the bloody hands of a persecutor, he will feel all through the synagogues after the disciples of Jesus, and then rake them down to Jerusalem. He journeys through Judea, wearily toils over the scorched plains at the foot of Anti-Libanus and nears Damascus. With a dreamlike beauty, like a city seen through the golden haze of enchanted sleep, rise its roofs clustering into a great white stone, around which is a green ring of rose-scented gardens, traversed by flashing rivulets from Anti-Libanus. This garden of the desert. Saul, the anointed of the high-priest, is about to enter. Is he not spotless? Is the taint of Stephen on him? Has he not a name for zeal? Bears he not the powerful commission of the high-priest to purify the infected synagogues of Damascus? He advances in pride, this flame that is to burn out contagion. He will enter Damascus in triumph. Without warning, in an instant, O that glare from the heavens, sharp-edged and cutting down the dazzled Saul in confusion to the ground! That mysterious voice also, "Saul, Saul, why persecutest thou me?" Did Saul see the Speaker himself, the nail-marks in his hands and feet, the spear-mark in his side, the thorn-marks in his brow? It is Stephen's master, the Lord of glory, that Saul is on his way to Damascus to find, to bind and drag to Jerusalem! The stones he saw falling on Stephen now seem to be falling on him! His awe-struck companions cannot move. When Saul rises from the ground he pitifully puts out his hands that others may lead him. Some one of the Lord's people may have said, "News has come that a persecutor is about to hunt through Damascus for us. Let us flee to that house-top near the city's gates, see how he looks, and when he has passed, escape from the city." They peer over the battlement only to see a poor blind man totter along. "No need to flee from him," they cry. In that way the haughty emissary of the high-priest enters Damascus. Night now, night around the persecutor. Three days pass without food or drink, three days that are one long night, three days filled with disappointment, shame, remorse. Does he see the face of Stephen in the darkness? Does he see the glare of that glory stopping him on the Damascus road? Three days that have their yearnings for a better life. Three days when a soul in the dark is crying out to God. Some one, though, is hurrying along the street called "Straight." Some one enters the house where Saul is stopping. Some one that lays hands on him, that calls him "brother," that says Jesus will send vision and the Holy Ghost. Touching sight, that blind, humbled persecutor standing before the once despised Ananias whose hands are on his head. Instantly scales fall from his eyes. Scales fall from his soul. He looks up, and was face ever sweeter to the sight than that of Ananias to Saul? That very hour Saul feels the cleansing of baptism. Stephen's prayer for his enemies' forgiveness has been heard.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Make the letters in yellow. Draw one heart in outline with red crayon, make the other heart all white. From or in the first heart let some words be written, during the review of the lesson, that will show the condition of Saul's heart before conversion. In or near the second heart write such words as will show the state of his heart after it had been made white in the blood of Jesus.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The New Heart.* Ask what a captain is, and picture before the children, in words, two companies of people, one marching one way, the other in an opposite direction. A little crayoning, if only straight marks and round dots are used, will help. Show that each company has its captain; each follows where he leads. Teach that every body, little and big, belongs to one or the other of these companies. Jesus is the Captain of the company that follows the straight way—Satan of the other. What kind of a way does he lead? Show that his ways of cheating, lying, disobedience, etc., are crooked ways. Recall Stephen's death, and tell that a young man, Saul by name, was there, and was glad to see Stephen stoned to death. He hated Jesus and all who loved Jesus. To which company did he belong?

THE OLD SAUL.

Tell how Saul persecuted Christians after the death of Stephen. He thought this was right. The Holy

Spirit had not yet shined into his heart, so he could not see the truth. He shut the door, and tried to keep the light out. We do this when, like Saul, we are busy doing wrong things. Point out Damascus on the map, and tell why Saul went there. He rode along with a heart full of hatred toward Christians. Which did he carry, the sword or the cross? Tell of the bright light, and the voice that spoke from heaven. Lead children to see that Saul's cruelty to others was cruelty to Jesus, and thence teach that our ill-tempers, hasty words, etc., do really hurt Jesus. Do we want to hurt and persecute our best friend?

THE NEW SAUL.

Teach that Saul began to be a new man as soon as he began to obey. We can never get a new heart in place of our bad heart until we obey Jesus. Tell about the three days in which he could neither eat nor drink. Besides this he was blind. Show that while his outside eyes were closed, his inside eyes were just beginning to see, and this is what he saw—a sinful, black heart, and a holy Saviour ready to wash it clean. This is what we shall see when we let the Holy Spirit shine into our hearts. Yes, it was a new man that could see these things, and when Saul really saw them, God sent a man to him who told him to receive his sight, and he did! Then he arose and was baptized, and now God could speak through him. Teach that we all need to have new hearts, given by God, before we can see the truth about ourselves or others.

A. D. 37.] **LESSON IV. SAUL PREACHING CHRIST.** **[April 22.**

Acts 9. 19-31. [*Commit to memory verses* 20-22.]

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Da-mas'cus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Je-ru'sa-lem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Da-mas'cus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Je-ru'sa-lem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Bar'na-bas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Da-mas'cus in the name of Je'sus.

28 And he was with them coming in and going out at Je-ru'sa-lem.

29 And he spake boldly in the name of the Lord Je'sus, and disputed against the Gre'cians; but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Ces-a-re'a, and sent him forth to Tar'sus.

31 Then had the churches rest throughout all Ju-de'a and Gal'i-lee and Sa-ma'ri-a, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

General Statement.

The persecutor, changed now to a believer, the lion transformed into a lamb, seeks the disciples of Christ in Damascus; but it is as friends and companions, not as victims of his persecuting zeal. He stands up in the synagogue, not to denounce and arrest the followers of Christ, but to proclaim his own faith in the Saviour, and to relate his own experience of salvation, while the listening Jews are filled with amazement. After a few days of bold testimony and of Christian companionship, Saul seeks for retirement in the solitude of the desert, where a Moses and Elijah, a John the Baptist and the Christ have sought it before. Months, and perhaps years, pass away. The persecution is remembered only as a dream, when once more Saul appears in Damascus, a mature Christian, with views of redemption broadened by the enlightenment of the Holy Ghost. He now preaches what Stephen preached once, and what once had stirred his own hate—the Gospel of salvation for all, Gentile as well as Jew. The mantle of Stephen's trial, as well as of Stephen's mission, falls upon him, and Saul, too, tastes the cup of persecution, sweetened by the comfort of the Spirit. Let down over the wall in a basket, flying by night from the city which he had once looked upon with such exultation, the transformed Saul now finds his way to Jerusalem, not to be received with honor by the Sanhedrin, but to seek out what is left of the little company of disciples, and to offer himself as their brother. But he tastes a cup even more bitter than open enmity: the doubt and disbelief of those whom he had expected to hail as his companions. In his hour of trial, Barnabas, perhaps a friend of his youth, comes forward with warm confidence, extends the hand of fellowship, and for the first time Saul, the sometime persecutor, and Simon Peter, the chief of the apostles, meet in friendship. A few weeks of stay in Jerusalem, a few bold testimonies in the synagogue, more danger of death at the hand of angry Jews, another vision of the Glorious One whom he saw on the plain of Damascus, and then Saul is hastening back to his own home by the Mediterranean, there to toil in the tent-maker's shop until the Lord shall open before him his work in life.

Explanatory and Practical Notes.

Verse 19. Received meat. "Took food," Rev. Ver. **He was strengthened.** After three days without food or sleep he was in a weak condition of body, and needing food. **Certain days.** Probably a few days, or weeks at the longest, occupied in rest, and in becoming acquainted with the disciples, to whom he was introduced by Ananias. **Disciples at Damascus.** These were Jews only, who believed in Jesus. Some of them may have been sojourners in Jerusalem at the Day of Pentecost, (Acts 2,) others refugees from the persecution. Up to this time they worshiped with the other Jews in the synagogue.

20. Straightway. At once, without the delay which worldly wisdom would have counseled. (1) *Those who have been Christ's open enemies have all the more need to be his pronounced friends.* (2) *It is easier to do duty straightway than after delaying.* **Preached Christ.** Rather, as in Rev. Ver., "proclaimed Jesus." All Jews expected Christ or Messiah, but the Gospel declares that Jesus *is* Christ. **In the synagogues.** In the very place where he had expected to execute judgment upon the followers of Jesus, he now proclaimed him the promised Messiah of Israel. **The Son of God.** A truth which he had vividly realized, since he had seen him in his glory. (3) *The testimony of experience is always the clearest and most powerful to influence others.*

21. All that heard him. The unbelieving Jews, who had looked forward to his coming with eager expectation, now listened with mingled anger and astonishment. **Destroyed them.** Rev. Ver., "made havoc," by breaking up the assemblies, by imprisoning and scourging and scattering the disciples. (4) *Divine power can work a renewal of character more wonderful than the creation of a world.* **Came hither.** The coming of Saul was known to the unbelieving section of the Jews in Damascus, and may have been suggested by them. **Unto the chief-priests.** See notes in last lesson, ver. 2.

22. Saul increased. Just at this point belongs an event mentioned only in Gal. 1. 17, 18; the visit of Saul to Arabia, where he remained the greater part of three

years, probably in communion with the Spirit, and in preparation for his great mission. For to Paul as an apostle was given a work independent of all other preachers, and even of the apostles; that of proclaiming Jesus as the Saviour of Gentiles as well as Jews. This truth, and the vigor and intensity with which he proclaimed it, accounts for the persecutions which every-where arose against him personally, more than against any or all others of the apostles, and also for the apparent coolness with which he was received by even the disciples at Jerusalem and elsewhere, to whom this doctrine was not wholly acceptable. **Confounded the Jews.** This was after his return from Arabia, and his reappearance in the synagogue. The journey is not related here, because the book is not a biography of Paul, but an account of the church and its progress. **Proving.** By the fulfillment of Old Testament Scripture in the life of Jesus.

23. Many days. A long time after his conversion, perhaps hinting at the stay in Arabia. **The Jews took counsel.** Toward the other disciples they felt dislike, toward Saul they felt an unbounded rage; not only because of his sudden turning from their side, but more especially on account of his Gospel of Gentile salvation. **To kill him.** This they could hope to do, because the local authorities were in league with them. 2 Cor. 11. 32. (5) *The truth does not always meet with favor from the world.*

24, 25. Known of Saul. Through the very disciples whom he had come to slay. **Watched the gates.** As only through the gates could he expect to leave the city, they watched them with officers furnished by the ethnarch (or ruler) Aretas. **Disciples took him.** Farrar thinks that this word indicates that it was done, if not against his will, yet without his full co-operation. **Let him down by the wall.** From some house which overhung the wall, and just after the guard had gone by. From the language in 1 Cor. 11. 30–33, it would appear that Paul felt this manner of escape to be very humiliating.

26. Come to Jerusalem. His return was lowly in men's eyes, but in reality far nobler than his departure, three years before. **He assayed.** From Gal. 1 it would appear that this was a quiet and private visit, lasting only fifteen days, and its object was to meet with Peter, the leading spirit in the Church. **Joined himself.** United with the disciples in their meetings, which were conducted in private houses. **Afraid of him.** They may have heard something of his conversion five hundred miles away, and three years before; but no particulars had been known, and they had learned to be suspicious in an era of persecution. (6) *Even those enlightened by the Spirit are liable to mistakes.*

27. Barnabas. Named here as if a former acquaintance of Saul; which was likely, since Cyprus (the original home of Barnabas) was near Tarsus. He had already shown a generous spirit, (chap. 4. 36, 37,) which had made him prominent in the Church. **Brought him to the apostles.** Not to all the twelve, but to Peter, and James, the Lord's brother, as representing them. Gal. 1. 18, 19. The rest may have been absent from the city. **Declared unto them.** Vouched for Saul, by relating his divine call. **Seen the Lord.** One who had seen the Lord was qualified for acceptance as a disciple. **Preached boldly.** The best evidence of his sincerity.

28, 29. Was with them. During his stay of fifteen days he doubtless worshiped with the apostles in the temple, and went with them among the assemblies of the Church. **Spake boldly.** Probably in the synagogues, where he had met in former times. **With the Grecians.** The Jews of foreign extraction, generally of broader views than those of Palestine. To this class he had himself belonged, and he hoped to accomplish good among them. **Went about to slay him.** Why Saul, and not the rest of the apostles? Because already he had caught up the mantle of Stephen, and was preaching salvation for the Gentiles.

30. The brethren. A name now first used of the Christian Church. (7) *Those who have Christ for their Elder Brother should be brothers to each other.* **They brought him.** He had been expressly directed by a vision to depart from Jerusalem, (Acts 22. 17–21,) and therefore yielded more readily to the friendly influence of the disciples. **To Cesarea.** The provincial capital of Palestine, on the sea-coast, south of Mount Carmel. Here dwelt the Roman governor, and here, a little while after Saul's visit, the Gospel was first openly given to the Gentiles. At Cesarea Saul would perhaps meet the evangelist Philip. (See Lesson II.) **Sent him forth.** By ship, in all probability. **To Tarsus.** See last lesson, note on verse 11. He had been absent from this place, his early home, for at least four years; and here he remained for a few years longer.

31. Then had the churches rest. From persecution; partly because the leader of persecution was now a disciple; partly because the Jews were themselves suffering persecution from the emperor Caius Caligula. (8) *God tempers both seasons of peace and of trial to the best interest of his cause.* **Throughout all Judea.** The dispersion of the disciples had resulted in churches through all Judea, of whose history we know nothing. **Galilee.** The only mention of churches in the province where the life of Jesus had been mainly spent, and where we should expect to find many disciples. **Samaria.** See Lesson I., notes. **Were edified.** Built up, not in numbers, but in personal growth of character. **Fear of the Lord.** A reverence for Christ as divine, and an obedience to his commands. **Comfort of the Holy Ghost.** The word "comfort" here means, in general, the help from the presence of the Spirit in every way afforded. **Multiplied.** Increased in number, both as regards members and churches.

HOME READINGS.

M. Saul preaching Christ. Acts 9. 19–31.
Tu. His preparation. Gal. 1. 1–17.
W. His preaching. Acts 17. 22–34.
Th. His faithfulness. Acts 26. 19–32.
F. His labors. Acts 20. 17–38.
S. His sufferings. 2 Cor. 6. 1–10.
S. His reward. 2 Tim. 4. 1–8.

GOLDEN TEXT.

He which persecuted us in times past now preacheth the faith which once he destroyed. Gal. 1. 22.

LESSON HYMN. L. M.

Hymnal, No. 450.

Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, till him I view.

Lo! glad I come; and thou, blest Lamb,
Shalt take me to thee, as I am;
Nothing but sin have I to give;
Nothing but love shall I receive.

Then will I tell to sinners round,
What a dear Saviour I have found;
I'll point to thy redeeming blood,
And say, "Behold the way to God."

TIME.—Immediately following the events of the last lesson, A. D. 37 to 39 or 40, a period of about three years.

PLACES.—Damascus, Jerusalem, and Tarsus in Asia Minor.

DOCTRINAL SUGGESTION.—Christian fellowship.

QUESTIONS FOR SENIOR STUDENTS.

1. A Bold Preacher, v. 19–22.
What was Saul's occupation in Damascus?
Why did his preaching cause astonishment?
What doctrine did he preach? With what effect?

2. A Base Plot, v. 23–25.
What mischief was plotted against Saul?
What is said in Psalm 37. 12?
To whom was the plot known?
How was it spoiled by Saul's friends?

3. A Busy Pilgrim, v. 26–30.
Why did the disciples fear to receive Saul?
How was their fear overcome?
What was the character of Saul's preaching?
What opposition did it arouse?
How was Saul's safety secured?

4. A Blessed Peace, v. 31.
From what did the churches have rest?
Why had they especially suffered in the places mentioned? [rest?
What was the character of the church in its season of
What success attended such a life?

Practical Teachings.

What duty follows the reception of spiritual truth?
How should believers receive a penitent sinner?
What must those expect who speak the truth boldly?
When may the Church look for large increase in numbers?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Bold Preacher, v. 19–22.
Who was he? What had happened to him?
What did he now do?
How did this show his boldness?
What did the people think of him?
How may we show boldness in Christ's cause?

2. A Base Plot, v. 23–5.
What was it? Who made it?
Why were they so angry at him?
How did Saul escape from them?
How is this told in 2 Cor. 11. 32, 33?

3. A Busy Pilgrim, v. 26–30.
Where did Saul go?
What did he try to do at Jerusalem?
How was he treated, and why?
Who helped him at this time, and how?
Who was Barnabas? Acts 4. 36, 37.
What resulted from this visit to Jerusalem?
Why and how did Saul leave the city?
Where did he go? Why to this city? Acts 21. 39.

4. A Blessed Peace, v. 31.
Who had peace? From what was this rest?
How did they use this peace?
What four facts are given in this verse?
How does the Gospel give peace?

Teachings of the Lesson.

How does this lesson show—1. An example of courage in Christ's cause? 2. An example of earnestness in Christ's work? 3. An example of kindness toward Christ's disciple?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Saul begin to do at once? **To preach.**
How did he preach? **Boldly and with great wisdom.**
What did he compel the Jews to believe? **That Jesus was the Son of God.**
What did the Jews plan to do? **Kill him.**
How did the disciples help Saul to escape? **They let him down over the wall of the city in a basket.**
Where did he then go? **To Jerusalem.**
What did he want to do? **Join the believers.**
What did the disciples fear? **That he was not a true disciple.**
Who finally brought him to the apostles? **Barnabas.**
[Repeat GOLDEN TEXT.]
What was Saul's great desire? **To preach in Jerusalem.**
With whom did he dispute there? **With the Grecian Jews.**
What warning was again given Saul? **To leave Jerusalem at once.**
For what reason? **The angry Jews were trying to kill him.**
Where did he then go? **To Tarsus, eight hundred miles over the sea.**
How did God bless the churches? **With rest and prosperity.**

Words with Little People.

Saul began at once to work for Jesus—
Are you doing all *you* can for Christ?
Are you letting him do all he can for you?
Are you trying to tell others what he can do?
Is there any thing he wants you to do that you will not?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Saul do after he was converted? **"Straightway he preached Christ."**
2. How was his preaching received in Damascus? **The Jews tried to kill him.**
3. How was Saul let down over the wall of Damascus? **In a basket.**
4. What did he do at Jerusalem? **He joined the apostles.**
5. What followed the conversion of Saul? **The church had rest from persecution.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Young Christian.

I. A CHRISTIAN IN FELLOWSHIP.
Certain days with the disciples. v. 19.
"We have fellowship one with another." 1 John 1.7.
II. A CHRISTIAN IN WORK.
Straightway he preached Christ. v. 20.
"Whatsoever thy hand findeth....with thy might." Eccles. 9. 10.
III. A CHRISTIAN IN GROWTH.
Saul increased the more in strength. v. 22.
"Grow in grace....knowledge of our Lord." 2 Pet. 3. 18.
IV. A CHRISTIAN IN POWER.
Confounded the Jews....proving. v. 22.
"Our sufficiency is of God." 1 Cor. 3. 5.
V. A CHRISTIAN IN TRIAL.
Watched the gates to kill him. v. 24.
"Troubled on every side....not distressed." 2 Cor. 4. 8.
VI. A CHRISTIAN IN COURAGE.
Spake boldly in the name of the Lord. v. 29.
"Earnestly contend for the faith." Jude 3.

ADDITIONAL PRACTICAL LESSONS.

The Evidences of a True Conversion.

1. A true conversion is shown by seeking new associations with the people of God. v. 19.
2. A true conversion is shown by promptness and thoroughness of testimony to Christ. v. 20.
3. A true conversion is shown by development in Christian knowledge and power. v. 22.
4. A true conversion is shown by patience in suffering evil for the sake of Christ. v. 23–25.
5. A true conversion is shown by steadfastness under the coldness and misunderstanding of the professed followers of Christ. v. 26.
6. A true conversion is shown by earnest labor for the salvation of former friends. v. 29.

English Teacher's Notes.

He is a proud soldier to whom is committed the charge of the colors. And yet the post has always been one of peculiar danger. The standard-bearer is a prominent person; he must lead the way, and against him the hostile weapons will be specially directed.

"And if my standard-bearer fall, as fall full well he may," says King Henry of Navarre in Macaulay's spirited poem. The standard-bearer will give his life to keep his charge safe, and will be mindful of it in his dying moments. On the field of Isandula two English officers were found lying with the colors well concealed beneath their dead bodies, so that the Zulus had failed to discover them.

Note three requisites in a standard-bearer. He must carry the colors boldly—no coward-hand can bear them; humbly lifting up the flag and making that the prominent object, not himself; persistently—not lifting them and laying them down again, but carrying them to the end.

Our lesson to-day is about a standard-bearer. Saul of Tarsus had been chosen of God to hold a prominent position in the army of Christ; to go forward; to be first in daring and in danger; to

carry the banner where it had never yet floated, and plant it firmly upon hostile battlements. This passage gives us the beginning of his career. Let us notice:

1. What the banner was, which he bore. We saw it in the last lesson, "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel." In like manner we read in the Old Testament that Moses called the altar he built after the victory over Amalek "Jehovah-Nissi," "The Lord my banner." See also Psa. 20. 5. Now see

2. How Saul bore this banner.

He bore it boldly. Imagine the scene in one of the synagogues at Damascus. The place is filled with worshipers. After the reading of the law a man steps forward to say a "word of exhortation" to the people. See Acts 13. 15. He is known as a "Hebrew of the Hebrews," a strict Pharisee, zealous for the law; and it is no secret that he had undertaken the journey to Damascus in order to lay hands on any whom he could find there of the followers of Jesus, who was crucified. What will he say? He expounds the ancient prophecies, and shows that they have been fulfilled—fulfilled in One whom he calls the Son of God. And this One is Jesus! The assembly can hardly keep in their amazement; they can scarcely believe their ears. But there is no mistake about it. Nor is this one solitary confession of faith. Undaunted by the gathering wrath, Saul repeats his testimony, day after day, in synagogue after synagogue. And, later on, it is continued at Jerusalem among his old companions, the "Grecians."

He bore it humbly. It was the banner he sought to exalt, not himself. He did not make his appearance at Jerusalem until driven out of Damascus, and though conscious that he was a chosen apostle of Christ, (1 Cor. 11. 5; Gal. 1. 12,) he put forward no claim, but in a meek and brotherly manner "assayed to join himself to the disciples" bearing their rebuffs and suspicions with patience until Barnabas came to make all straight between him and them.

He bore it persistently. Forced to leave Damascus he preached boldly at Jerusalem. Sent away from Jerusalem he continued his testimony at Tarsus. Gal. 1. 21, 23. Now see

3. What bearing this banner brought on Saul.

He is soon a marked man—one to be got rid of at any price. At Damascus, at Jerusalem, his life is sought. The "disciples" watch over his safety, and convey him beyond reach of his enemies. But the danger goes on to the end—never ceasing until the standard-bearer is called from victory home to glory. 2 Tim. 4. 6–8.

Here is an example for all. Every servant of Christ, however young, must bear His banner, though some are called to do so in a more prominent measure than others. Every Christian should be, in some degree, aggressive, pressing forward to carry the banner where it has hitherto been unseen or unrecognized. One day, when some companions of the brave young officer, Hedley Vicars, came into his tent, they were startled by the sight of an open Bible lying on his table. They did not, he tells us, "fancy these new colors." But he kept them there steadily till he was strong enough to bear them aloft, and boldly and earnestly to fight in the name of Christ against all adversaries. Every Christian boy or girl may show their colors as he did, and those that show them steadily will, by-and-by, be ready to bear them bravely.

But it must be done boldly. Even worldly people are surprised to find a Christian shrink from confessing Christ. And it must be borne humbly. He who is constantly putting himself forward will not win many to his banner. It is not my worth, but the worth of my master, that I, if a true standard-bearer, shall be desirous to show. Again, it must be borne persistently—not lifted up now and then, but carried on to the end.

And herein lies the great difference between earthly colors and the heavenly banner. They are but symbols; this a reality. Therefore they must be guarded, while this guards the bearer, and ensures his final victory. For the name of the Lord "shall endure for ever," and "all kings shall bow down before Him; all nations shall serve Him." Psa. 72. 11, 17.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map of the Syrian coast, showing also the shore of Cilicia, and locate Damascus, Jerusalem, Cesarea, and Tarsus....Show the journeys of Saul in this lesson....This may be presented as, I. The young Christian in Damascus. II. In Jerusalem. III. In Tarsus.... Saul as the example for young Christians. (See Analytical and Biblical Outline.)....The evidences of a true conversion as here shown. (See Additional Practical Lessons.)....Find what is related of Barnabas, here and elsewhere, as an example of the large-hearted Christian. ....Duties here shown for older Christians: 1.) To welcome young disciples; 2.) To help young disciples: 3.) To have confidence in young disciples, etc....Duties for young disciples....The privileges of the Church: 1.) God's care; 2.) Rest from trials: 3.) Growth in grace; 4.) Comfort of the Holy Ghost: 5.) Increase....ILLUSTRATIONS. Saul's transformation may be illustrated by the diamond made by divine power from the dark and dingy charcoal....The fear of the Church (ver. 26) was like that of a little company of soldiers on guard during the War for the Union, who saw approaching a band of men in the twilight far outnumbering their own force. They gave themselves up for lost, but when they saw the force nearer at hand it proved to be a reinforcement from their own army....A traveler stopped at a rude cabin in a lonely place, and asked for lodging. They feared him, but did not dare to refuse admittance. They were full of alarm until, watching him through a knot-hole in the garret-room where he slept, they saw him kneel by his bed in prayer. Then they knew that they were safe....Ver. 31: Both the storm and the sunshine, the winter and the summer, are needful for the growth of the grain. So trial and rest both minister to the help of Christ's Church.

References. FOSTER'S ILLUSTRATIONS. Ver. 20: Prose, 7555. Ver. 21: Poetical, 3863. Ver. 22: Prose, 11146. Ver. 31: Prose, 3004....FREEMAN. Ver. 25: Wall-window and basket, 871.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Believing Leads to Working.*

REVIEW. Print "A bright light," "A voice from the sky," "A heart made new," and let children tell all they can about each. Teach that God loved Saul, and wanted him, so he called him; teach, also, that God loves all alike, and that he calls each child to belong to him.

To be taught: 1. That Saul began to work for Jesus

right away. 2. That his love for Jesus brought him into trouble. 3. That his love for Jesus gave him new friends.

1. Recall Saul's question, "What wilt thou have me to do?" Tell that Saul was a man of influence and position, and had come to Damascus to persecute those who loved Jesus. Now he had begun to love him, too! Had Saul been right or wrong before? Ask how we may know that he was wrong—by the spirit of hate he showed, and teach that knowing Jesus always puts love into the heart. When we have been wrong what must we do? Confess it. What did Saul have to confess? Where? Teach that love led Saul to preach Jesus, and that without delay. Saul did not wait to get stronger or wiser. If we are in a dark place, and see only a little bit of light, we must go toward that light. Then more will come. This is what Saul did.

2. Recall the way the Jews treated Stephen, asking why. For the same reason they were now angry at Paul. Show a picture, or explain how in old times cities were surrounded by walls, and tell how Saul's friends managed to get him out of the city. Teach that Saul got into this trouble because he was open and manly in confessing Christ. If he had been cautious, and waited for others to see by his actions that he loved Jesus, he would not have suffered thus. Did he do right? Yes, and we should follow his example in openly confessing our love for Jesus.

3. Tell why Saul went to Jerusalem. He wanted to see Peter. Ask why? A little while ago he hated Peter, and wanted to see him killed. Now he loved him, and wanted to be with him. Teach that a new heart makes new feelings, new friends, a new man. Saul was now a new man because Jesus lived in his heart. Tell how the disciples feared Saul, and the friend he found among them. What wonderful story had Saul to tell to his new friends? Make a heart with the word "new" in the center. Print "Love" in large letters around, and show that now Saul loved both Jews and Christians because he loved Jesus.

Lesson Word-Pictures.

A new thing in Damascus. Saul, the man who came with letters of persecution from the high-priest, is to speak in one of the synagogues that his cruel hands were expected to search. The news spreads. People flock to the synagogue. The place is crowded. "There he is!" says one. "He is getting up to speak!" People saw, not a majestic figure, but one whose "bodily presence was weak," with long, serious face full-bearded, the eyes gray and shadowed by heavy brows. What will the man say in whose pockets may still be the letters empowering him to persecute the followers of Jesus? What will he say of Christ? He solemnly preaches that Christ is "the Son of God!" The Jews are enraged, but Saul still more emphatically proclaims the Gospel. He is missed one day. He is gone on a strange silent mission to Arabia, one of a caravan wearily creeping over the hot desert sands, then preaches, perhaps, at the gates of rocky Petra, or isolates himself in those Sinaitic solitudes that men of God had visited before him. Then he is back again at Damascus, his logic confounding gainsayers and the fire of his appeals startling the indifferent. There is opposition, and a blood-hound hunt is to be made for Saul. Time, night. Shadowy figures are stealing into a house on the city walls. A window is raised. Heads are thrust out and then pulled back. Next comes a dark, bulky object, carefully lowered down the outside of the wall. It nears the ground, touches it, and out leaps—Saul. When the persecutor entered Damascus, little did he think he would one day quit it in a fish-basket. There is a new evangelist at Jerusalem afterward. "What? Saul, the persecutor, speaking for Jesus?" we hear some one saying. "Has he any thing to say for Christ? It cannot be. He held the clothes of Stephen! He took bloody letters to Damascus!" Lonely hour when enemies would kill and friends will not believe you! But God's people soon are trusting Saul, while his enemies would kill the bold preacher. Come into the temple. Saul is there. The heavy-bearded, serious face is turned upward. His eyes are closed in prayer, but O golden vision of the temple-hour when the Crucified One appears and sends him to the Gentiles! Before, was it the high-priest's bloody commission he bore out of Jerusalem? He leaves it now, anointed as the great embassador of Christ to the Gentiles.

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS. If you have colored crayon select bright colors, such as red, yellow, light green, and white. Write SAUL in one color, the words under "*then*" all in one color, and the words under "*now*" all in another color. *Christ and him crucified* should be in white. Large letters look quite attractive by making the upper half in one color and the lower half in another.

FROM HENCEFORTH
PAUL DID I MUST
ALWAYS AND EVERY-WHERE
PREACH CHRIST
AND HIM CRUCIFIED.

A. D. 39.] LESSON V. PETER WORKING MIRACLES. [April 29.

Acts 9. 32-43. [*Commit to memory verses* 32-35.]

32 And it came to pass, as Pe'ter passed throughout all *quarters*, he came down also to the saints which dwelt at Lyd'da.

33 And there he found a certain man named E'ne-as, which had kept his bed eight years, and was sick of the palsy.

34 And Pe'ter said unto him, E'neas, Je'sus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lyd'da and Sa'ron saw him, and turned to the Lord.

36 Now there was at Jop'pa a certain disciple named Tab'i-tha, which by interpretation is called Dor'cas: this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dor'cas made while she was with them.

40 But Pe'ter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tab'itha, arise. And she opened her eyes: and when she saw Pe'ter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Jop'pa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Jop'pa with one Si'mon a tanner.

General Statement.

The churches of Christ have now become so numerous that some supervision is needed, and Peter, the chief of the apostles, goes among them bringing encouragement and counsel. Upon the plain of Sharon he pauses at Lydda, where a miracle of healing arrests universal attention, and brings the whole village to the Lord. Suddenly he is summoned to Joppa, nine miles away. The beloved disciple, Dorcas, "the Gazelle," whose life has been fruitful of good works, is dead, and the Church is in mourning. They have heard of mighty works wrought by the apostles, and it may be that Peter can restore to the widowed and the poor their departed benefactor. Peter comes, and enters the chamber of death, not noisy with Oriental grief, but chastened with Christian sorrow. Around are the poor women whose very garments, sewed by the fingers of the one whom they mourn, are the memorials of her character. The apostle bids them all depart, and alone kneels by the dead. The prayer, mighty in faith, is uttered, and then, conscious of the divine power, he speaks in his Master's name, "Tabitha, arise!" A flush mantles the waxen cheek, a thrill sweeps through the cold frame; the spirit returns, the eyes of the woman, once dead but now alive again, open, and as she sees the unknown stranger, she rises. There is rejoicing as the saints and widows enter the room once more, and look upon the living face of her whom they were just mourning. The apostle tarries long in the city where the wonder has been wrought, and dwells with a lowly workingman, whose house, despised of men, is known of the angels and beloved of heaven.

Explanatory and Practical Notes.

Verse 32. It came to pass. Probably while Saul was at Tarsus, soon after the events of the last lesson. **As Peter passed.** Not hiding from persecution, but on a tour of inspection and supervision, showing that unity and discipline were recognized by the Church. **Throughout all quarters.** The Church was now extended throughout all Palestine, and as far north as Damascus and Antioch. Chap. 11. 19. **He came down.** From the high land of Jerusalem to the low plain by the shore. **To the saints.** One of the names applied to the followers of Christ very often in the New Testament, especially in the epistles. It means "holy, consecrated ones," and points to what disciples of Christ should be. (1) *God's people have the privilege of holiness.* **At Lydda.** On the plain of Sharon, south of Mount Carmel, and about a day's journey from Jerusalem. The church there was probably founded by Philip the evangelist, (Lesson II.) (2) *The work abides after the worker departs.*

33. A certain man. This miracle is related, not as being more remarkable than others, except in the results which flowed from it. **Eneas.** Probably a disciple, since Peter was visiting the churches, but of no marked character so far as known. **Eight years.** So that his cure could not be other than miraculous. **Sick of the palsy.** Paralysis in many aggravated forms is frequent in the East. (3) *How great should be our thankfulness in the enjoyment of health!*

34. Peter said. Notice the difference between miracles wrought by Jesus, and those of his disciples. Peter is careful to show that the power is not of himself; while Christ invoked no name higher than his own. **Jesus Christ maketh thee whole.** "Jesus the Messiah healeth thee." A proclamation of Jesus as Messiah and as Healer. (4) *Christ can make the entire man complete and whole.* **Make thy bed.** Literally, "Spread for thyself." Thus he would give evidence that he was no longer helpless, and needing the ministry of others. The *bed* was simply a roll of matting or of carpeting spread upon the floor. **Arose immediately.** Showing an immediate and a perfect cure.

35. All that dwelt. Not meaning every individual, but the people in general. **Saw him.** Saw him after the healing, and heard of the miracle. **And Saron.** The Rev. Ver. has "*at* Lydda and in Sharon," one referring to a place, the other to the entire plain, between Philistia and Mount Carmel. **Turned to the Lord.** The miracle called attention to the Gospel, and thus led to faith; and as a result the Gospel became dominant through the community. The purpose of miracles was not to convince, but to awaken the interest of the people.

36 Joppa. An ancient town on the sea-shore, from time immemorial the principal seaport of Palestine. It is now called *Jaffa*, and has about fifteen thousand inhabitants. **A certain disciple.** The word means "a learner," with especial reference to one who learns by companionship with a teacher. (5) *Every follower of Christ is, by his very name, a student under him.* **Tabitha ... Dorcas.** One is the Hebrew, the other the Greek word, meaning "gazelle." Both names would be in use in a mixed population; and as names in the East are given to represent traits of person or character, this may indicate that she was possessed of beauty in person, as she certainly had in character. **Full of good works.** Her love to Christ inspired love for others, and this led her to spend her life in doing good. (6) *Good works are the outgrowth of discipleship.* **Almsdeeds.** Works wrought especially for the poor. (7) *We see here what a sphere of opportunity Christianity opens for woman.*

37. Sick and died. (8) *God sometimes takes his people to heaven when, to our eyes, they seem most needed in the world.* **When they had washed.** According to the Jewish custom of preparing the dead for burial; in this case an evidence that she was really dead. **In an upper chamber.** Delaying the burial, which in the East is on the day of death, in order to send for the apostle. Probably this was a room upon the roof.

38. Nigh unto Joppa. Nine miles distant. **Heard that Peter.** They had heard of the healing of Eneas, and doubtless of other miracles, and had a hope that *perhaps* Peter could bring the beloved Gazelle back to life. **Desiring him.** The Rev. Ver. has "entreating him, Delay not to come on unto us." (9) "*Too late to send for a physician, but not too late to send for an apostle.*"

39. Peter went. Perhaps not knowing whether his ministry would be to comfort the mourners or remove their sorrow. **The widows stood by.** No hired mourners, but genuine grief. (10) "*This was the best epitaph, the tears of the poor.*"—*Robertson.* **Showing the coats.** The tunics, or inner garments. **Garments.** The outer mantle worn over the tunic. **Which Dorcas made.** They showed them on their own persons, not as relics kept for adoration.

40. Put them all forth. That he might have the greater power in his prayer by being alone. **Prayed.** Undoubtedly to Christ for the restoration of the life of the departed saint. (11) *We may bring every desire to the altar, and the Lord will grant us what is best.* **Tabitha, arise.** As a Hebrew he spoke her Hebrew name. He did not invoke the name of Jesus in the miracle, because he had addressed him in his prayer. **Opened her eyes.** A sign that the soul had returned to its forsaken tenement. **Saw Peter.** He was probably a stranger, and she **sat up** in surprise at seeing him.

41. Gave her his hand. A reassuring token, and a help. **Called the saints.** The disciples in the house, her companions in Christian work, and the **widows** to whom she had ministered. **Presented her alive.** The whole miracle was wrought with composure and deliberation, showing a consciousness of divine power. Thus the power of Christ over the grave was again made manifest.

42, 43. All Joppa. As it was a large city, not a village, as Lydda, it is said that *all* heard, and that **many believed,** not that the whole city became believers. **Tarried many days.** Some think that this means a whole year. **With one Simon.** A very common name among the Jews, as nine persons bearing it are mentioned in the New Testament. **A tanner.** This would show that Peter had already relaxed somewhat of his Jewish exclusiveness, for the trade was considered unclean by the Pharisees, and those who wrought at it were required to dwell apart. A house "by the seaside" (chap. 10. 6) is still shown as the home of Peter, and may occupy the original site.

HOME READINGS.

M. Peter working miracles. Acts 9. 32–43.
Tu. The paralytic healed. Mark 2. 1–12.
W. The excellent woman. Prov. 31. 10–31.
Th. Maintaining good works. Titus 3. 1–15.
F. Life to the dead. Mark 5. 21–43.
S. The resurrection and the life. John 11. 14–27.
S. The prayer of faith. James 5. 10–20.

GOLDEN TEXT.

Jesus Christ maketh thee whole. Acts 9. 34.

LESSON HYMN. S. M.

Hymnal, No. 500.

Jesus, I live to thee.
The loveliest and best;
My life in thee, thy life in me,
In thy blest love I rest.

Whether to live or die,
I know not which is best:
To live in thee is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be thine:
My life in thee, thy life in me,
Makes heaven forever mine.

TIME.—A. D. 39, at the close of the last lesson.

PLACES.—Lydda and Joppa, on the maritime plain of Palestine.

DOCTRINAL SUGGESTION—Good works.

QUESTIONS FOR SENIOR STUDENTS.

1. Peter at Lydda, v. 32–35.
What was Peter's business at Lydda?
What act of healing did he perform?
By whose authority was he acting?
What was the spiritual effect of this miracle?

2. Peter at Joppa, v. 36–43.
What is said of the character of Dorcas?
What advice is given in Titus 3. 8?
What happened to Dorcas?
What message was sent to Peter?
What testimony of her good deeds was given to Peter?
How was Dorcas restored to life?
Who were witnesses to her restoration?
What result followed this miracle?
Where did Peter make his abode?

Practical Teachings.

Wherein are we taught—The value of a useful and holy life? The value of a prompt and willing obedience to the call of suffering and grief? The hope of a resurrection?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Peter at Lydda, v. 32–35.
Who was Peter? Where did he go?
For what purpose was this journey?
To what place did he come?
By what name are believers in Jesus here called?
What does this name show as to their character?
Whom did Peter find at Lydda?
What did he say to him?
What followed his words?
How did this show Christ's power?
What was the effect of this miracle?
What is it to turn to the Lord?

2. Peter at Joppa, v. 35–43.
What had taken place at Joppa?
What is said of this woman's character?
What is said of the Christian's duty in Titus 3. 8?
What did they do after her death?
Why did they send for Peter?
What did he find when he came?
Why was this woman so mourned?
What did Peter do?
What miracle was like this one? Matt. 5. 41, 42.
What was the effect of this miracle?

Teachings of the Lesson.

How does this lesson teach—1. That there is power in the name of Jesus? 2. That there is power in prayer? 3. That there is power in faith?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Peter work a miracle? **At Lydda.**
Where was Lydda? **Twenty miles from Jerusalem.**
Who lived there? **Eneas, who had been sick eight years.**
What did Peter say to him? [Repeat GOLDEN TEXT.]
What was Peter careful to do? **To give all the glory to Jesus.**
What effect did this have upon the people? **Many believed in Jesus.**
To what place was Peter urged to come at once? **To Joppa.**
Who had just died there? **Tabitha, a disciple of Jesus.**
Who mourned for Tabitha? **Many poor people whom she had helped.**
What did Peter do when led into an upper chamber? **He knelt and prayed.**
Had Peter power to work miracles? **No; it was God's power working through him.**
What did he then say to the dead woman? **"Tabitha, arise."**
What followed? **She opened her eyes and sat up.**
What was the result of this miracle? **Great joy and great faith.**
Where did Peter stay for many days? **At the house of Simon, the tanner.**

Words with Little People.

Peter worked miracles because he had faith in Christ. This faith is believing—
Not in yourself, but in God.
Not in *your* way, but in *his* way.
Not in having *your will* done, but in having *his will* done.
"All things are possible to him that believeth."

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Peter find at Lydda? **A man sick of the palsy.**
2. What did he say to him? **"Jesus Christ maketh thee whole."**
3. What followed Peter's words? **He became well at once.**
4. What Christian had died at Joppa? **A woman named Dorcas.**
5. What is said of her? **She was full of good works.**
6. How was she restored to life? **By the prayer of Peter.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Pictures of Discipleship.

I. UNITED DISCIPLES.
Peter passed through all quarters. v. 32.
"One body in Christ." Rom. 12. 5.

II. HOLY DISCIPLES.
The saints which dwelt at Lydda. v. 32.
"Be ye holy in all....conversation." 1 Pet. 1. 15.

III. A WORKING DISCIPLE.
This woman was full of good works. v. 36.
"Filled with the fruits of righteousness." Phil. 1. 11.

IV. AN UNSELFISH DISCIPLE.
Alms-deeds which she did. v. 36.
"Lord....not forget your....labor of love." Heb. 6. 10.

V. SORROWING DISCIPLES.
Widows stood by him weeping. v. 39.
"Sorrow not, even as others....no hope." 1 Thess. 4. 13.

VI. A PRAYING DISCIPLE.
Kneeled down and prayed. v. 40.
"Ask what ye will....shall be done." John 15. 7.

VII. REJOICING DISCIPLES.
He presented her alive. v. 41.
"Your sorrow....turned into joy." John 16. 20.

ADDITIONAL PRACTICAL LESSONS.

The Inspirations of the Gospel.

1. The Gospel inspires the spirit of unity, binding into one brotherhood all who believe in Christ. v. 32.
2. The Gospel inspires holiness, shown in the name "saints" applied to believers. v. 32.
3. The Gospel inspires strength and health to the body as an emblem of health to the soul. v. 34.
4. The Gospel inspires thought and love for others, especially of the needy. v. 36.
5. The Gospel inspires deeds of helpfulness and charity, v. 36.
6. The Gospel inspires such a character and life as leaves behind it a fragrant memory. v. 39,
7. The Gospel inspires a faith and power which is mightier than death. v. 40.
8. The Gospel inspires a brotherhood which counts all men alike before God. v. 43.

English Teacher's Notes.

In the last lesson we had the picture of a standard-bearer. In this we have a very different one—that of a shepherd. I suppose not a moment would be needed by most young people for the consideration of whether of these two they would rather be. We should find the boys, and, perhaps, many of the girls too, preferring the first. The idea of a shepherd's life is that of something quiet, monotonous, uneventful, and undistinguished. The life of an Eastern shepherd, however, involved dangers as real, and required courage as decided, as that of a standard-bearer, (see 1 Sam. 17. 34; Amos 3. 12,) and perhaps a Western shepherd might be able to say as much if he told all the risks that befall him from darkness, from snow-storms and snow-drifts, and from floods, in which shepherds have actually perished, verifying, by illustration, our Lord's words: "the good shepherd giveth his life for the sheep." And every boy who will one day become a father, and every girl who will one day become a mother, besides the numbers of those who are occupied with their own younger brothers and sisters or with the children of employers, ought to take some interest in the picture of a shepherd.

When our Lord would bestow on Peter a mark of entire forgiveness, trust, and favor, he appointed him to a shepherd's office: "Feed my lambs; feed my sheep." John 21. 15–17. It was sending him to tread in his own footsteps, who is the true "Shepherd of Israel."

We have seen Peter preaching to large crowds, witnessing for the council, bearing the "reproach of Christ," pronouncing terrible judgments on those who "lied to the Holy Ghost," and settling wisely and effectively the dispute between the Hellenist and Hebrew Christians. But never do we see in him the image of the Master more perfectly than in the passage for to-day, where we read of his pastoral visits to the flock who had been scattered in the late persecution instituted by Saul. Chap. 8. 3, 4.

Peter "went through all parts." This was like his Master. It was no great and striking journey, no visiting of new and great scenes but just a quiet passing from place to place throughout Judea and Galilee, which he knew so well, wherever there were saints to be found. Just so had the Lord Jesus traveled from city to city and village to village, seeking the "lost sheep of the house of Israel."

But in thus passing from place to place he came across sickness and sorrow. At Lydda he finds a man bedridden for eight years, a poor, palsied, helpless creature. At Joppa, he finds a weeping multitude, bereaved of her who had been their friend and helper. Just so was it with our Lord. He passed in and out among the toiling, the weary, the suffering. He was sought of the sick and the troubled.

And Peter brought help to the sick and sorrowful. In this also like his Master. For where need came before Jesus, there his mercy flowed out. And the apostle, who followed so close that he knew his Lord's will, could proclaim the good news to the cripple: "Jesus Christ maketh thee whole." And even more. Only twice after our Lord had left this earth do we hear of the dead being raised: once through the instrumentality of Paul (chap. 20. 9, 10), and once through that of Peter. For this no authority had been given after His resurrection (Comp. Matt. 10. 8; Mark 16. 18). But once through each of these chosen apostles he showed that he indeed still held "the keys of death and hades." And further:

Through this ministry of Peter life came to dead souls. "All that dwelt at Lydda and Sharon saw him, [Eneas,[and turned to the Lord; "many believed in the Lord." This was not the result of Peter's preaching. It was the result of his going round, as an under-shepherd, to care for the flock, and thus following in his Master's footsteps. And herein was fulfilled the Lord's promise: "Greater works than these shall he do," (John 14. 12,) for never had the Master been cheered in his daily journeys by such large results.

Though each one cannot be a Paul, each one may bear a standard. And though each cannot be a Peter, each may do a little shepherding. A little child may care for one younger than itself, and thus grow into a tender, watchful shepherd. Never mind if the work look small. "I seem to do nothing at all," said a young nurse, "others get through so much, and I only mind the children, feed them, take them out, etc., and there is nothing to show for it." "That is a shepherd's work," was the answer, "it is following in the footsteps of Him who called himself the Good Shepherd." And no other human profession has been honored by our Lord's adopting the title springing from it as his own.

One who "shepherds" will constantly come across trouble and sorrow. There are tears to be wiped away, and disasters to be set right, and a true servant of the Lord will love to be a helper and comforter of any, however poor or small. But what about higher results? Will the work, say, of a young nurse, be followed by "many turning to the Lord?" I was reading but the other day of a lonely nursery governess, who cared, as a true servant of Christ, for her young charges. Her prayers were heard, and one of them "grew up to be valiant for the truth," and the means of spiritual blessing to many. But what would her prayers have done if her work had been neglected? It is ours to do the daily work; God's prerogative to give, when and where he will, the rich blessing.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map of Palestine, showing the Plain of Sharon, locating Jerusalem, Lydda, and Joppa, and showing the direction of Peter's journey.... Note in this lesson the characteristics of disciples in the early Church. (See Analytical and Biblical Outline.).... The inspiring power of the Gospel. (See Additional Practical Lessons.).... Peter's example: 1.) Faithfulness in apostleship and ministry; 2.) Interest in the Church; 3.) Faith in Christ; 4.) Lowliness of mind; 5.) Breadth and freedom of views, v. 43.... The monument of Dorcas: 1.) A monument of discipleship; 2.) Of love; 3.) Of unselfishness; 4.) Of industry; 5.) Of the love of others.... What does this lesson tell us to do?.... ILLUSTRATIONS. Apostolic miracles. The cripple at the Beautiful Gate. Acts 3. The cripple at Lystra. Acts 14. The young man who slept in church. Acts 20. The father of Publius. Acts 28.... Two monuments stand side by side in a church-yard in Delaware. One is the marble tomb erected by the will of a politician, (celebrated in his life-time, but now almost forgotten,) costing ten thousand dollars. The other is a Sunday-school building, put up and furnished at the expense of one man, still living, costing about the same amount. Which of these two is the better monument?.... See a beautiful poem by George Macdonald, on Dorcas, in Lesson Commentary, page 126.

References. FOSTER'S ILLUSTRATIONS. Vers. 36-41: Poetical, 3339, 3340. Ver. 36: Prose, 3593, 12275. ....FREEMAN. Ver. 36: Complimentary names, 828. Ver. 37: Upper chamber, 333. Ver. 39: The tunic, 821.

Lesson Word-Pictures.

Poor, prostrate, bed-ridden Eneas! His bed was his prison and palsy was the jailer. Daily the light looked into his room, but it could not release him. The birds sang at the window, but song could not set him free. Friends came, but no one could drive away that jailer. One day the Lord Jesus came into the prisoner's room, the Lord Jesus looking so pityingly through the eyes of Peter, the Lord Jesus touching Eneas so sympathetically through the hands of Peter, the Lord Jesus speaking through Peter the words of power and life, "Arise and make thy bed!" Did some spectator say, "Superstition!" No, no, Eneas is stirring! See, he rises on his elbow! He stands on his feet! He walks! The jailer's power is broken and Eneas is free! Travelers are on the road to Joppa, busy Joppa by the sea. "Tabitha dead?" Peter asked messengers coming to Lydda. "Yes, and they want you. Let us hasten." Finally, they near Joppa. There are its clustering roofs, and there is the hazy Mediterranean. Past Joppa's sweet, fruitful gardens, along its crooked streets move the travelers to the house where Tabitha lies dead. People are weeping at the door. Within, is Tabitha's flock of poor widows pitifully holding up the clothing made by the hands now crossed in the rest of death. They will never move again, moans one? O hush! Leave Peter and Tabitha alone. Peter kneels in that stillness. He pleads her words of sympathy; but still dumb are her lips. He pleads her errands of love; her feet move not. He pleads her works of mercy; the cross on the breast is unbroken. He turns to her. He speaks the word of power, "Tabitha, arise!" The sealed eyes open. The cross on the breast is broken, and the hands are extended toward Peter. Her feet move and she stands erect. "Tabitha is alive again!" says Peter to the weeping throng without. What a tumult of joy! They drop the garments. They come rushing in. They surround her excitedly. They weep, but not for sorrow. On the slope of Joppa's rounded hill, with its leafy gardens in the rear and in front the sea piling up its surf like snow-drifts on the shore, in the house of Simon the tanner, Peter waits. How near are the opening doors of a new mission!

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The power of Jesus.*

INTRODUCTORY. Who was Peter? Whom did he preach? Where had he known Jesus? Had he ever seen him do any great works? What power had Jesus given to Peter and the other disciples? Let children briefly recall some of the wonderful works or "acts of Jesus." Tell them that now we are studying the "Acts of the Apostles," and we shall see how Jesus was still at work, though out of sight. Read, or let children help to recall, some of the instances where Jesus healed the sick and raised the dead, as the cure of the man who was let down through the roof of the house, and the raising of Jairus' daughter. Now we shall see what Jesus did through Peter.

1. Point out on the map Lydda, where Peter went when he was visiting the churches. It was not many miles from Jerusalem, and some people lived there who knew Jesus. See if children know what a paralytic is. Tell them that he had been helpless for eight years. Let some child eight years old rise, and tell that as long as this child has lived in the world, so long had Eneas been sick. Read Peter's words to Eneas, and tell what followed, getting children's opinions as to why Peter healed him. Illustrate by the case of a physician who came to a city and did a wonderful cure. Others would want this same physician. would they not?

2. Ask if children have ever been in a house where some one had died. Describe the scene in the house of Dorcas—the grief of her friends—the many people whom she had helped and their sorrow. Tell that she had something in her heart which led her to do kind acts, and let children tell what it was, and from whom she received it. Tell what Peter did, what he said and to whom, and what then came back to the dead woman. Teach that he spoke to Jesus first, and then spoke to Dorcas. It was not Peter's power that raised Dorcas, but the power of Jesus, working through Peter.

3. Ask for different ways in which we can speak to our absent friends—by letter, telegraph, or telephone. Tell story of little girl who spoke to Jesus through the telephone, asking him to cure her little brother. He heard her and answered her prayer. But we do not need telegraph wires or a telephone. The prayer of the heart, and the real faith in a living Jesus, goes straight up to him. Will Jesus hear a child's prayer as quick as the prayer of an apostle? Yes, and he will answer just as quickly.

Blackboard.

BY J. B. PHIPPS, ESQ.

BLACKBOARD THOUGHTS. How did Peter work miracles? The secret of his power was *faith in Christ*, and *prayer to Christ*. The source of power is in Christ. PETER LOOKED UP for help. He could do nothing of himself, but with faith and prayer combined he raised the dead to life. Let this be a lesson to every member of the school. Look up in time of trouble! Look up in time of temptation! Look up for power! Look up for purity! Look away from self, look up to Christ!

LESSONS FOR MAY, 1883.

MAY 6. Peter Preaching to the Gentiles. Acts 10. 30-44.
MAY 13. The Spread of the Gospel. Acts 11. 19-30.
MAY 20. Herod and Peter. Acts 12. 1-17.
MAY 27. Paul and Barnabas in Cyprus. Acts 13. 1-12.

Methodism in the Lessons of the Second Quarter.

BY D. A. WHEDON, D.D.

In the first lesson we have proof that, whatever may be the virtue of baptism, it does not regenerate the soul. Believing in Jesus as Christ and Lord, the Samaritans were baptized in his name, but they did not receive the Holy Spirit who alone works the new birth. Baptismal regeneration is not a doctrine of Methodism. The case also furnishes a clear instance of adult baptism previous to regeneration, though not previous to faith.

In Lesson II., the Revised Version correctly omits verse 37, containing the eunuch's confession of faith in Jesus, so that it cannot be cited to prove that faith must precede baptism. Yet it must be that Philip would not have baptized him without a declaration of his acceptance of Jesus as the Christ. And the Methodist Ritual requires an avowal of his faith from every adult candidate for baptism, for he has personally sinned and must personally believe in order to be saved. It is different with the infant, for he is in a state of salvation through the atonement and unconditionally, and may be as properly baptized as was the believing eunuch. As to the mode, beyond question both Philip and the eunuch went down from the chariot "into" the water, whether ankle deep or knee deep is not said, but one as far as the other, and both came "out of" the water. But into is not *under*, and out of is not *up from under*. Methodism teaches that baptism with water is a symbol of baptism with the Spirit, and that it is most properly administered in the same form, namely, as stated in Isa. 52. 15, which the eunuch had just read, "So shall he sprinkle many nations."

Methodism believes in and looks for sudden conversions. Lesson III. is remarkable for its instance of the longest time taken by a sinner to find Christ recorded in the New Testament. But the three days of Saul's penitence are not discordant with the demand to repent and believe now. The Methodist view of election by God to a certain office or work is warranted in his choosing Saul to be an apostle. That election did not make it certain that he would be an apostle, for he could have refused. This was not an election to eternal glory. The lesson (verse 14) also shows that Damascus Christians prayed to Jesus, and Methodists follow their example. In this they are idolaters if Jesus be not God.

The necessity of Christian association and fellowship appears in Lesson IV., in Saul's seeking to join himself to the disciples at Jerusalem. The natural associates of a Christian are Christians. Church membership brings together those of a like faith and experience in a common bond, but Methodism seeks to give vitality to that bond by its means of association and culture, especially in its class-meetings and love-feasts where the conversation is spiritual and experimental. Another support of Methodist usage is given by the word *church*, as in the Revision, instead of "churches" in verse 31. A body of believers in any place is a church, and a number of such local churches may exist in a city or country. But is each a separate, independent republic, or may they be united together in one organic bond? "The church throughout Judea," etc., was one body. The Methodist Episcopal Church has its local churches, but they are associated in one organic, connectional body, and thus follows the primitive Church.

Must those to whom Christ has not been offered in this world, and who therefore have not believed on him, be inevitably lost, or is there for them a probation after death? This question, which seems to be an outcropping in the revolt from Calvinism, and has no difficulty for Methodists, receives an answer in Lesson VI. Cornelius did not believe in Jesus, for he did not know him, and yet he was "accepted" with God. Had he died he could not have been lost, for he "feared God," as he had knowledge of God, and "worked righteousness" as he understood God required. He had the spirit which promptly received Christ when he came to know of him. There was for him no need of a second probation. Methodism from the beginning has taught that Jews, Mohammedans, and heathen who sincerely fear God as they understand him, and do as well as they know, are already saved through the atonement of Christ though they have never heard of Christ. It has never been guilty of so simple a folly as to think that men already "accepted" need some additional enactment of grace in order to be saved.

In accordance with Lesson IX., Methodism holds the necessity of the double call to any ministerial office by the Holy Ghost and the Church, and those thus called it sets apart by a solemn imposition of hands. It allows no member to even preach without the formal assent of the Church, and much less does it make provision for or sanction self-constituted apostles, evangelists, and teachers.

Book Notices.

Bibliotheca Theologica. A Select and Classified Bibliography of Theology and General Religious Literature. By John F. Hurst, LL.D. New York: Charles Scribner's Sons, This volume is as beautiful in appearance as it is comprehensive in design and complete in execution. Every department of theological or religious interest is here represented, and the student is directed to the best works on the subject of his inquiry. The labor of its preparation must have been immense, and we know of no one better qualified for the task than Bishop Hurst. In the midst of exacting official duties he has, by improving the spare moments, found time to prepare a work for which many a student will give him hearty thanks.

Sermons on the Higher Life. By the Rev. Lewis R. Dunn, D.D. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. These sermons will be found helpful to many a soul seeking after a likeness to God. Prepared for practical ends rather than for controversy, their design is to make men better. There is in them a wholesome abhorrence of Antinomianism in all its forms.

Harper's Young People for 1882. New York: Harper & Brothers, Publishers, Franklin Square. This is the neatly bound volume of all the fifty-two weekly issues of the year 1882: containing a full and satisfactory index to the illustrations, and a general index to the articles in prose and poetry. This beautiful volume is a noble storehouse, well-stocked with good things, grave and gay, for the whole household of children, from the wee ones to the boys and girls well on in their teens. Parents can make no mistake in purchasing this completed volume, or in subscribing for the current year, that their little ones may have a yearly round of joy.

The Revival and After the Revival. By J. H. Vincent. New York: Philips & Hunt. Cincinnati: Walden & Stowe. In the absence of Dr. Vincent, his associate takes the opportunity to say that this little monograph is worthy of careful reading and godly consideration by both preachers and laymen. It treats of a subject that is, to the Church, as important as its very being. Especially worthy of attention are the remarks in reference to the care of converts. "After the Revival" is the time which tests the wisdom of the Church. J. M. F.

The Baby's Journal. Designed and Compiled by S. Alice Bray. New York: Anson D. F. Randolph & Co. Every body who has a baby should certainly have a copy of this beautiful little book. It is original in design and execution, and must be seen to be duly appreciated.

One Winter's Work. By Mrs. A. M. M. Payne. Cincinnati: Walden & Stowe. New York: Philips & Hunt. If all employers were animated with the spirit of Sidney Randolph, strikes would be fewer and workmen better off. The book tells how, aided by his noble, self-denying wife, an iron-founder helped his men to a better life.

The Christmas Tree. A Story of German Domestic Life. By Henrietta Skelton. Cincinnati: Walden & Stowe. New York: Philips & Hunt. A very entertaining and readable account of German life and manners.

The Physiology of Alcholics. An Address by Wm. B. Carpenter, M.D., LL.D., F.R.S. New York: National Temperance Society. This address, delivered in Boston in December last, contains the mature judgment of one of the first physiologists in the world on the subject of which it treats. What Dr. Carpenter says is worthy of attention.

The Sunday-School Normal Class. By J. H. Vincent, D.D. New York: Philips & Hunt. Cincinnati: Walden & Stowe. This is Chautauqua Text-Book, No. 39, and contains in brief compass the best thoughts of its author on the organization and management of normal classes. F.

Harper's Franklin Square Library. No. 287. *The Golden Shaft.* A Novel. By Charles Gibbon. No. 288. *Kit: A Memory.* A Novel. By James Payn. No. 289. *Gabrielle De Bourdaine.* A Novel. By Mrs. John Kent Spender. No. 290. *Dukesborough Tales.* By Richard Malcolm Johnston. With illustrations. No. 291. *George Vanburgh's Mistake.* A Novel. By H. Baden Pritchard.

Life of Cromwell. By Paxton Hood. Standard Library, No. 80. New Series, No. 1. New York: Funk & Wagnalls. Amid the trash daily issuing from the press, it is refreshing to find a counteracting influence in the cheap and readable volumes of the Standard Library. This number treats of a remarkable character, and is written by a remarkable writer.

Whisper Songs for April.

FIRST LESSON.

Money cannot buy thy grace,
Love alone can see thy face;
Then for gifts of power divine,
Let all glory, Lord, be thine.

SECOND LESSON.

Let thy word, dear Jesus, be
Full of light and power to me;
Light that turns the night to day
Power to follow and obey.

THIRD LESSON.

Shine, O light of God, within,
Shine to show me all my sin;
Shine to bring the Cross to light,
Shine to scatter all my night.

FOURTH LESSON.

When we see thee, holy Lord,
When we hear thy living word,
Hate and anger shall depart,
Love shall come to rule the heart.

FIFTH LESSON.

Jesus Christ can make thee whole!
Let me be a living soul;
Life comes back at thy command,
Life and death are in thy hand.

LESSONS FOR 1883.

Second Quarter.

Apr. 1.	**Simon the Sorcerer**	Acts	8.	14–25.
8.	**Philip and the Ethiopian**	Acts	8.	26–40.
15.	**Saul's Conversion**	Acts	9.	1–18.
22.	**Saul Preaching Christ**	Acts	9.	19–31.
29.	**Peter Working Miracles**	Acts	9.	32–43.
May 6.	PETER PREACHING TO THE GENTILES	Acts	10.	30–44.
13.	THE SPREAD OF THE GOSPEL	Acts	11.	19–30.
20.	HEROD AND PETER	Acts	12.	1–17.
27.	PAUL AND BARNABAS IN CYPRUS	Acts	13.	1–12.
Jun. 3.	AT ANTIOCH	Acts	13.	13–16, and 43–52.
10	AT ICONIUM AND LYSTRA	Acts	14.	1–18.
17.	END OF FIRST MISSIONARY JOURNEY	Acts	14.	19–28.
24.	SECOND QUARTERLY REVIEW.			

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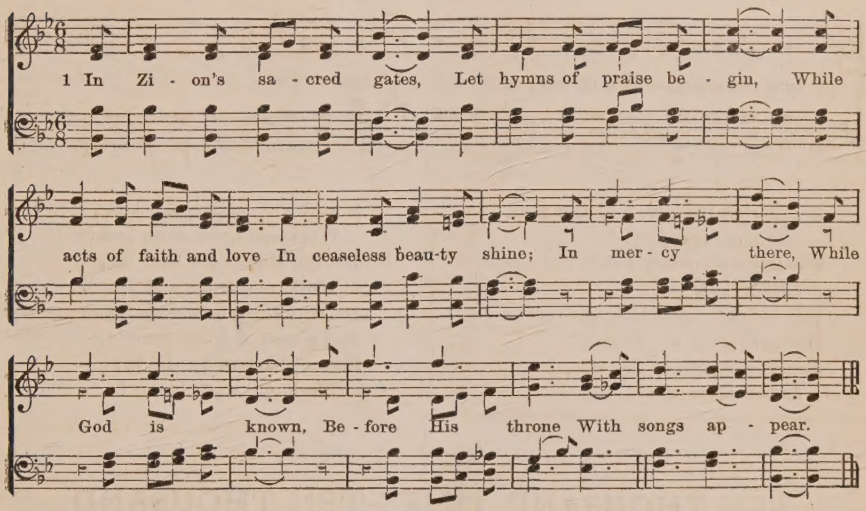
MUSIC AND HYMNS FOR THE SECOND QUARTER.

IN ZION'S SACRED GATES.

TIMOTHY DWIGHT, D.D., 1800. From BEETHOVEN.

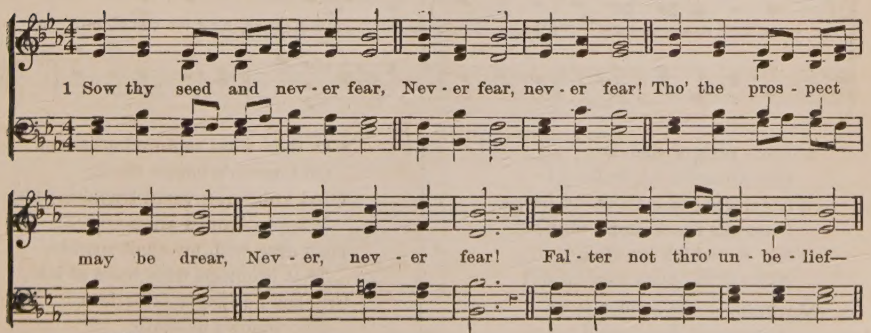


2 The promises I sing,
Which sovereign love hath spoke;
Nor will our heavenly King
His words of grace revoke;
They stand secure,
And steadfast still,
Nor Zion's hill
Abides so sure.

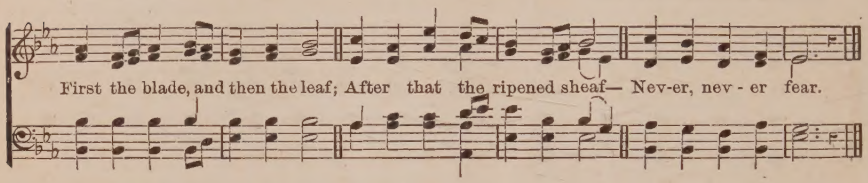
3 The mountains melt away,
When once the Judge appears;
And sun and moon decay,
That measure mortal years;
But still the same,
In radiant lines,
Thy promise shines,
Through all the flame.

4 Rejoice! our Lord is King!
Our God and King adore;
Yea, all give thanks and sing,
And triumph evermore;
Lift up the heart,
Lift up the voice,
Rejoice aloud,
Let all rejoice.

SOW THY SEED AND NEVER FEAR.



SOW THY SEED AND NEVER FEAR—(*Continued.*)

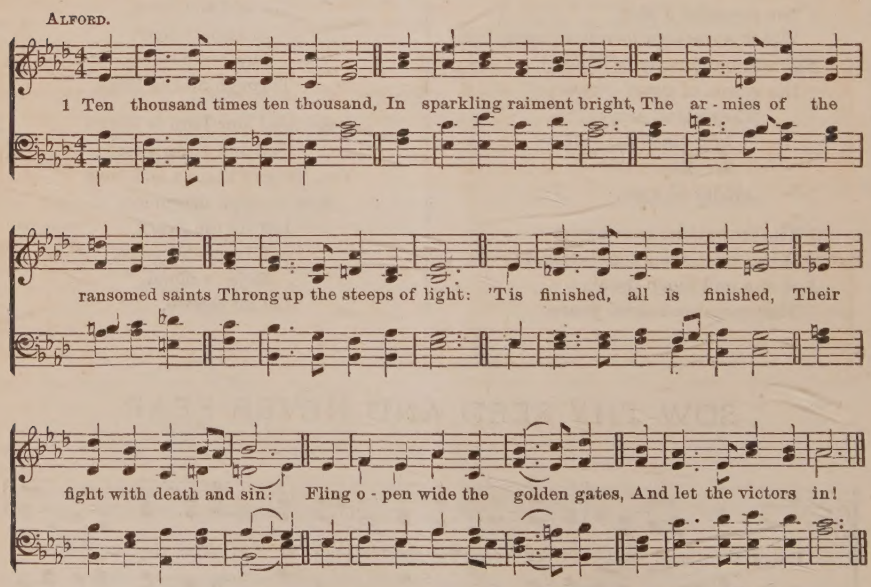


2 Labor on through cold and heat,
Labor on, labor on!
Though with weary hands and feet,
Labor, labor on!
Life is brief, the field is wide;
Rest will come at eventide:
Jesus watcheth at thy side,
Labor, labor on!

3 Still with patient trust and care
Work and pray, work and pray!
Let the Master tell thee where,
Work, and trust, and pray!
He will guide thee with his eye;
Not a seed of truth can die;
Sure of harvest by and by,
Work, oh, work to-day!

TEN THOUSAND TIMES TEN THOUSAND.

ALFORD.



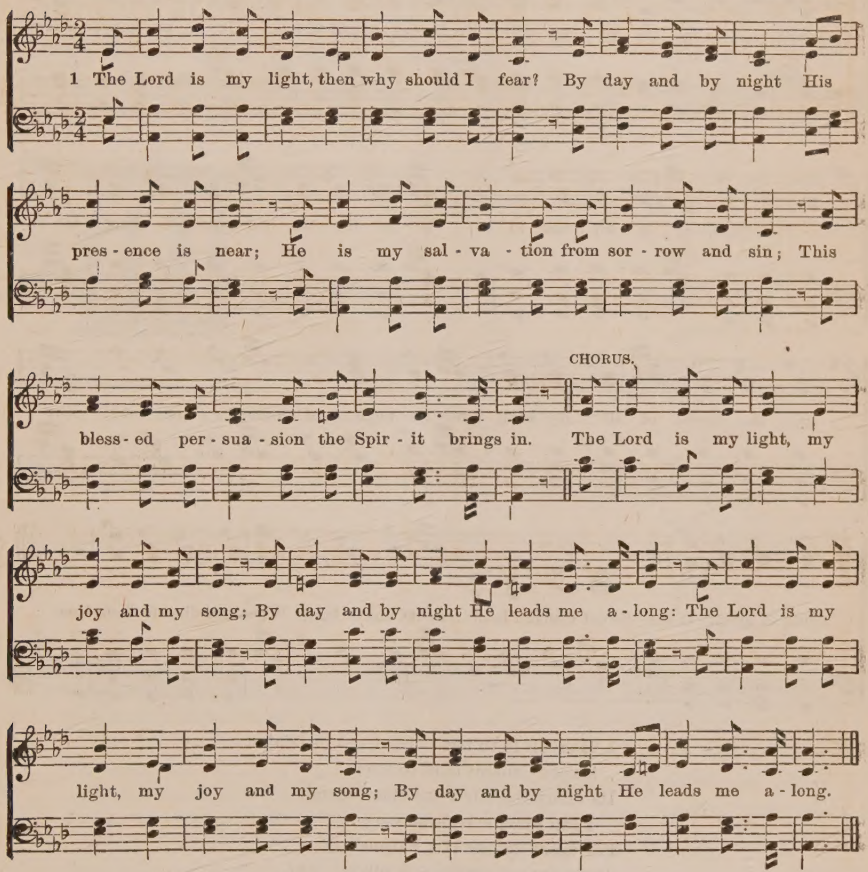
2 What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand fold repaid!

3 O, then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.

THE LORD IS MY LIGHT.

"*The Lord is my light and my salvation.*" Psa. 27. 1.

JAMES NICHOLSON. J. W. BISCHOFF.



2 The Lord is my light, though clouds may arise;
Faith stronger than sight looks up to the skies;
When Jesus forever in glory doth reign,
Oh! how can I ever in darkness remain? *Chorus.*

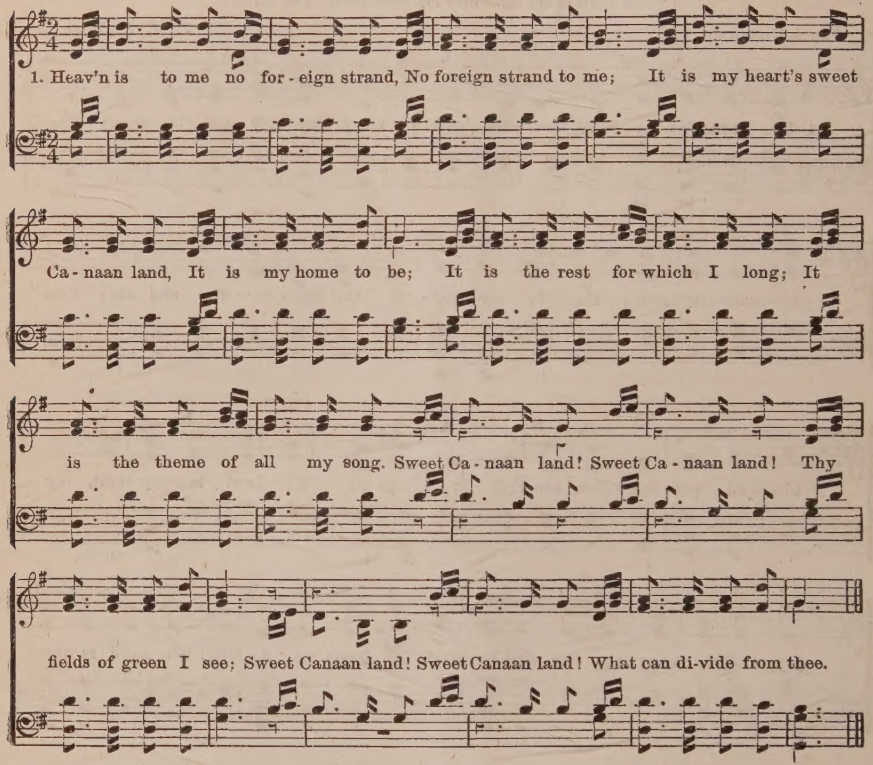
3 The Lord is my light, the Lord is my strength;
I know in his might I'll conquer at length;
My weakness in mercy He covers with power,
And walking by faith He saves me each hour. *Chorus.*

4 The Lord is my light, my all and in all;
There is in His sight no darkness at all;
He is my Redeemer, my Saviour and King;
With saints and with angels His praises I sing. *Chorus.*

From "Gospel Bells;" by permission.

SWEET CANAAN LAND.

J. E. RANKIN, D.D. J. E. RANKIN.



2 Heaven is to me sweet Canaan land,
Sweet Canaan land to me!
Its mansions fair I see them stand,
I see them stand for me;
For there before His Father's face,
Jesus for me prepares a place. *Ref.*

3 With milk and honey flows that land,
Sweet Canaan land to me!
With verdure fair its fields expand;
Sweet Canaan land to me!
My wanderings and my sins all o'er;
My soul's sweet rest for evermore. *Ref.*

4 Come with me to this Canaan land,
Sweet Canaan land to thee!
Why on its borders waiting stand?
Thy rest, too, it may be.
Come with me, walk its fields so fair,
Come, with me all its glories share. *Ref.*

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